

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

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The Unchanging Christ

By the late H. A. Ironside, Litt.D.
Long pastor of the Moody Memorial Church,
Chicago, Illinois

"And when He had spoken these things, while they beheld, He was taken up: and a cloud received Him out of their sight. And while they looked stedfastly toward heaven, as He went up, behold, two men stood by them in white apparel: which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven"—Acts 1:9-11.

"Jesus Christ the same yesterday, and to day, and for ever."—Heb. 13:8.

I want you to notice especially those precious words, "This same Jesus." Men often talk of needing a new Christ for a new age. In a recent book, which has been widely read, the writer states that a changing order demands a fresh revelation of God, that we cannot think of any past revelation as "the faith once for all delivered to the saints." He declares that inasmuch as times change, people change, and our viewpoints change, it is not to be supposed that the Christ of nineteen hundred years ago will meet the needs of men today. God reveals Himself in different ways and He may have another revelation of Himself which will soon break upon us making all previous ones obsolete!

It is very common to hear people using that kind of language today but when we turn to the blessed Book of God, we find that our Lord Jesus Christ is God's last word to men. In the first chapter of the Epistle to the Hebrews, verses 1 and 2, we read, "God, who at sundry times and in divers manners—in many ways—spoke in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds." The word translated, "worlds" there is the customary word for "ages," and that verse may be translated, "By whom also He fitted the ages together." Christ is the beginning, Christ is the end, and Christ is the center of all the ages. "Who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself accomplished a purification for sins, sat down on the right hand of the Majesty on high" (Heb. 1:3). And there He sits to—

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Dr. H. A. Ironside

R. S. V. Examined

Scholarly Report of Virginia Mennonite Conference
Committee to Study the Revised Standard Version

By Menno J. Brunk, Geo. R. Brunk
and J. Otis Yoder

"There is just ground for protest and disapproval and therefore we advise caution and discernment in whatever use is made of this translation."

During the past year the Revised Standard Version of the Scriptures has been presented to the public. During the past session of the Virginia Mennonite Conference, which met at the Trissels Church, Broadway, Virginia, July 21-24, 1952, the question was raised regarding the above-mentioned version. As a result, a resolution was introduced and passed, which reads as follows: "Since the question has been

raised as to the soundness of the translation, the American Standard Revised Version (N. T., 1946—O. T., 1952) (the translators, most of whom are known to be modernistic) and other translations, be it "Resolved, that the Executive Committee of Conference appoint a committee to be known as the Translations Study Committee,"

(Continued on page 4)

Fourth prize winner in second annual \$1,000 Evangelistic Sermon Contest

The Unmoeched!

By Rev. Robert L. Sumner
10971 Kadota, Pomona, California

God!

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."—Gal. 6:7,8.

"I WANT HIM OUT EVEN IF HE KILLS ME!" So pleaded a Cleveland housewife, Mrs. Jane Kolodziej, while attempting to have her husband released from a psychiatric ward where he had been committed when she testified that he had threatened to kill her and their two sons. When she told the judge she believed her husband to be insane, the court had ordered him sent to the psychiatric ward.

Suddenly Mrs. Kolodziej decided that she wanted him back again, announced that she had lied to the court, and staged a four-day sit-down strike at the hospital. Finally she won his release by signing a waiver on which she made the statement, "I want him out even if he kills me!"

Three months later, husband Chester Kolodziej beat her and the two children to death with a two foot length of pipe. She wanted her husband with her at any price, even life itself, and that is exactly the price she was compelled to pay.

When I read that story in a
(Continued on page 10)



Rev. Robert L. Sumner

Only 4 Weeks Left!

Subscription Offer Closes March 31. Subscriptions Sent on The Basis of Four or More Subscriptions at the Rock-Bottom Rate of \$1.50 Each Per Year (New or Renewal). Must Be Mailed And Postmarked Before Midnight, March 31. Offer of Free Book, "All About Christian Giving," 174 Pages, 13 Chapters, With Ten Subscriptions. Not Good After March 31.

By the Editor

This SWORD OF THE LORD will be dated February 26. Only four more issues will be printed before the present subscription campaign definitely closes. In the month that remains we have an opportunity to make the campaign a success and to send in 75,000 subscriptions, new and renewal, at the rock-bottom price of \$1.50 per year, in lots of four or more. (Canadian and foreign subscriptions, \$2.00 a year in lots of four or more.) We have an opportunity to avoid a disastrous failure to reach our campaign goal of 75,000 subscriptions. Thus we urge all who want to profit by the special subscription offer to hurry and get your subscriptions in.

Remember that the price for one subscription is \$2.50 a year (\$3.00 in Canada and foreign countries).

For three 1-year subscriptions, the price is \$5.00. (In Canada and foreign countries, \$6.50.) For four or more subscriptions sent at once, the price is \$1.50 per year (\$2.00 per year in Canada and foreign countries).

For ten or more subscriptions, new or renewal, we will send the large, new book, *All About Christian Giving*, paper covers, 174 pages, 13 chapters.

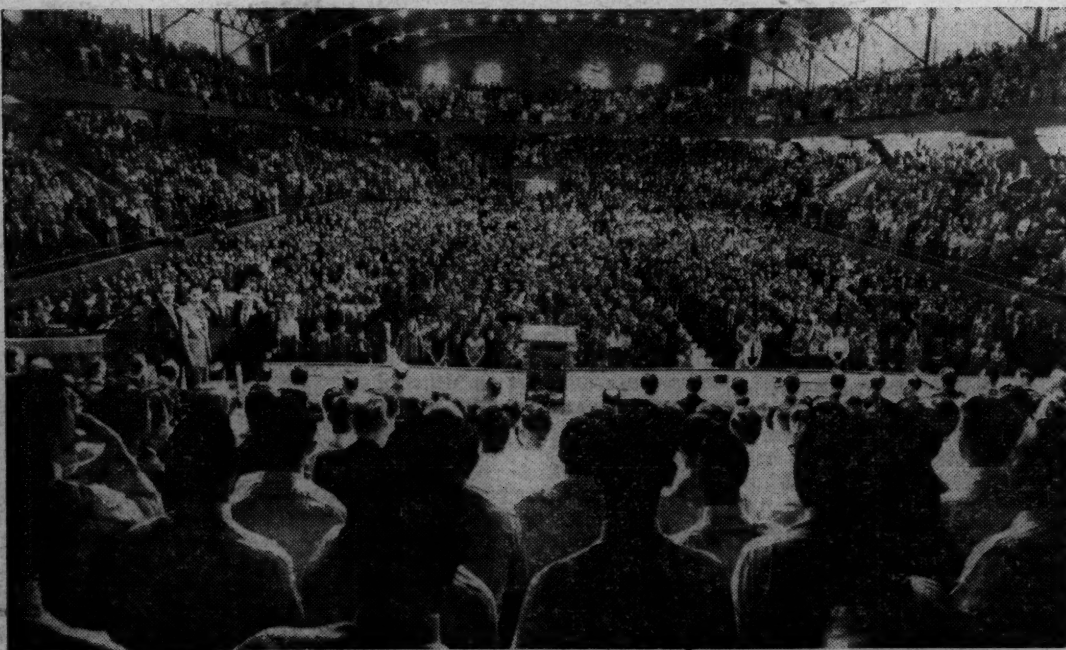
This is written February 9. At this time only about 6,000 subscriptions have come in during the campaign. By the time you get this paper a few thousand more will have arrived, no doubt. BUT, IF WE ARE TO AVOID A SHAMEFUL FAILURE, THOUSANDS OF CHRISTIANS MUST SEND IN SUBSCRIPTIONS RIGHT AWAY!

We are sure that thousands of friends intend to send subscriptions. It is the best possible way to reach many people with the Gospel, the best possible way to stir and bless many preachers and Christian workers.

Many Large Blocks of Subscriptions Needed

Seventy-five thousand subscriptions postmarked before midnight March 31 is a tremendous task. It will require that a large number of group subscriptions be sent in. A good many people ought to arrange to send in one hundred subscriptions, or fifty, or more. Some people will want to send a check to the Missionary and Minister Subscription Fund, so we may send THE SWORD OF THE LORD to

(Continued on page 8)



The Jack Shuler campaign in Wichita, Kansas. Hundreds were saved.

For Young People . . .

Miracles of Science

By the late Arthur I. Brown, M.D.

Enthralling and Curious Facts of Nature Showing the Miraculous Scientific Evidences of God's Hand in Creation. 39 Wonderful Chapters.

CHAPTER XVI

Little Streams That Run Uphill

We continue our survey of some of the miracles of plants. For a moment think of their uses. Trees and other plants have many uses, one of the greatest perhaps, being the purification of the air. They take in the deadly carbonic acid gas, which is produced in great quantities in the breathing of animals, in decaying matter, and in burning materials. By a chemical process, the carbonic acid, or carbon dioxide, is used for the plants' own needs, and life-giving oxygen is released. Without this wonderful service of the plants, men and animals, along with every other form of life, would perish.

Plants play a large part in helping to beautify the world. They serve as food for man and beast. Many of them, also, are of untold value as medicine. Many of them provide shelter and raiment for humanity.

But you may be surprised to know that possibly the greatest service they render to our world is conveying the moisture of the earth into the atmosphere. Our world would soon become a desert if the trees were to be cut down.

The roots of trees are constantly bringing up water from below and discharging it through the leaves into the air. It is calculated that one large elm tree, through its leaves, evaporates as much water as the largest steam boiler, kept constantly boiling.

If a few cuttings of growing plants are placed in a basin holding about one-half pint of water, the water will be taken up and released by the plant in about twelve hours. So we see how manifold are their uses.

But this is not all. Besides serving as safeguards against drought, trees also afford considerable protection against floods and overflow. In some countries willows are planted to give stability to river banks. The roots of trees are invaluable in binding together the loose shifting soil of sand dunes and bars. Their foliage decays and helps to form a soil in which other trees and plants can live and thrive. Hillside trees fertilize the soil, hold back moisture that would otherwise escape, and afford protection from winds.

Plants provide an avenue for the greatest occupation of man-

kind—agriculture. Thinking only of the number of people and amount of capital employed, also of the use and value of labor to the world at large, agriculture, including forestry, goes far toward feeding, clothing and sheltering the world. It also supplies a great part of the manufacturing interests. These products are too numerous to be mentioned. With the discovery of plastics and all the varied products that can be produced from wood, we begin to see something of the wisdom of God in giving the earth such a magnificent supply of forests and vegetation.

Every plant is a living thing. It is provided with organs for taking in food materials, for breathing, for protection against its enemies, and for reproducing itself, in order to keep up the number of its own kind.

From the very beginning most plants are strugglers for food and room. Rapidly growing plants, like pigweed and ragweed, will soon crowd out and shade to death ordinary garden crops. Frosts, drought and floods destroy countless others. Plants are susceptible to diseases that are as catching as the mumps and the measles.

For every plant that succeeds in producing a crop of seeds, there are hundreds and thousands of failures. This also shows design and thoughtfulness when we think of what would happen if each seed belonging to a garden weed were allowed to bring forth its kind.

Higher types of plants are made of five very distinct parts—roots, stems, leaves, flowers, and fruit. These unite to form a factory for the production of seeds, and each has its own definite part in the job. It is not possible to study in detail these various parts, but we will look for a moment at one or two most interesting features.

It is impossible to understand the life processes of a plant without knowing something of the structure of roots. So necessary are roots that the Creator has given them most important functions. They must absorb water in large quantities—this water containing dissolved minerals which materials are used in the manufacture of starch and other products.

The roots anchor the plant to the ground, often growing deep into the soil, sometimes as far as fifty feet. It has been found that the roots under a two-year-old clump of prairie grass will stretch to about 319 miles. That means that the greater part of the plant is below ground.

The third use of roots is that of storing food, as in the carrot, turnip and beet.

The structure of a root shows beyond any doubt the wisdom of a Creator. It has a skin or epidermal covering in the form of a protective layer, just one cell in thickness. Its cell walls are made of thin, soft membranes of cellulose, which permit the absorption of water and dissolved mineral salts.

In order to secure a greater absorbing surface, roots are equipped with long, slender, delicate projections called root-hairs. Because of their great total surface area, and thin walls, they absorb most of the water admitted to the root. Also, they secrete an acid which aids in dissolving minerals.

In the central part or core of the root are found the conducting tubes for carrying the water, some transporting down from the leaf and others from the root upward—a beautiful system, intricate and accurate in its working.

Perhaps the greatest of all marvels is the chemistry of a green leaf. The leaves of a growing plant are arranged in such a way that they have the greatest possible exposure to the sun. There is little overlapping. Blades of grass are thin but grow very long, thus providing an increased area for catching the sun's rays. Plants cultivated indoors tend always to grow in the direction of light. The stems and leaf-stalks often twist about or grow to unusual lengths so that the leaves may receive the necessary sunlight. It is this sunlight which provides the energy for the vitally important process of food manufacture.

This astonishing process is known as photo-synthesis. Examine under the microscope the cut edge of a green leaf, and one sees little rooms with the tiny chlorophyll chemists doing their miraculous work. These small grains of chlorophyll, under the influence of the sun's energy, are combining the water drawn up from the ground by the roots, and the carbon dioxide drawn in from the air through thousands of wide-open mouths on the under side of the leaf. The water and carbon dioxide are brought together, and as the carbon is separated from the oxygen, the latter is released back into the atmosphere, while the carbon is used to make sugar, which is then changed into starch, so necessary for the life of animals and humans.

This process is not understood, so great is its intricacy, but without the strange power of the plant to use the sun's rays and the other materials, no life would be possible.

Not only do the plants return to us oxygen which is needed, but they give out much water into the atmosphere, thus in another way making life possible. Only a small part of the water absorbed by the roots is used by the plant in making the complex food substances, and the excess in the form of vapor is passed out through the leaf. It has been estimated that a tree of average size, on a warm day in summer, throws off nearly 1,000 pounds of water, and that the grass on a vacant city lot puts into the air about a ton of water in the same length of time.

Is it possible to know these things and believe there is no God? How right is Psalm 14! "The fool hath said in his heart, there is no God." Are you getting the truth that these considerations are designed to press home? I trust that you are having a clearer vision of creation and the Creator. I am sure of this, that if God becomes a real, living Personality in your life, your whole viewpoint will be changed. If you live from day to day, knowing there is a Supreme Being behind this world scene, working out a plan for nations and individuals, you will, if you are wise, want to know what that plan is, and then you will desire to fit yourself into it. Are you satisfied with your life up to this point? Have you taken Christ into your thinking, and have you given Him right-of-way? Such a decision will pay you infinite dividends. Why



The roots of the trees are constantly bringing up water from below and discharging it through the leaves into the air.

not invest in God today? One who has God is always equipped for every experience in life, no matter how dangerous and critical it may be. When you come to the place where there seems no way out, He can make a "way of escape." Annie Johnson Flint put it this way:

"Have you come to the Red Sea place in your life,
When in spite of all you can do,
There is no way out, there is no way back,
There is no other way—but through?
Then wait on the Lord with a trust serene,
Till the night of your fear is gone;
He will send the wind, He will heap the floods;
He says to your soul, Go on!

And His hand will lead you through—clear through—
Ere the watery waves roll down;
No foe can reach you, no wave can touch,

No mightiest sea can drown.
The tossing billows may rear their crest,
Their foam at your feet may break;
But over their bed you may walk dry-shod
In a path that your Lord will make.

In the morning watch, 'neath the lifted cloud,
You see but the Lord alone,
Where He leads you on from the place by the sea,
To the land that you have not known,
And your fears shall pass, as your foes have passed,
You shall be no more afraid;
You shall sing His praise in a better land,
A place that His hand hath made."

Wonderful Saviour, isn't He?

(This book is now out of print, and the Sword of the Lord Publishers' supply is exhausted. We are sorry that no more orders for it can be filled.)

Yesterday I Gave Away \$4,101.90

By the Editor

Yesterday Mr. Ellsworth Culver of the Orient Crusade was in my office in Wheaton. He had been here before, and I know about the tremendous work the Orient Crusade is doing in Formosa and elsewhere reaching thousands of people with the Gospel of John, with short Bible study courses among heathen people, making clear the great essentials of salvation.

Brother Culver told me about the brilliant young men, two of whom I know personally, who have joined the forces of the Orient Crusades in the Philippine Islands. He told me about the mobile units, specially-equipped cars, or vans, or delivery trucks, fitted out to carry on the missionary work among the Filipino people.

Then, Brother Culver told me a wonderful, thrilling story about the Independent Filipino Church. Over fifty years ago in a great spiritual uprising, about three million people in the Philippine Islands left the Catholic Church, led by a noble bishop and his priests. They formed the Independent Filipino Church. Then it got into the hands of Unitarians, and for long years it did little and lost about a million adherents. But some years ago some good strong leadership arose in the church, they adopted a new statement of faith holding to the deity of Christ and salvation by faith. Now in this Filipino church there are some 339 priests, and approximately 2,000,000 adherents. Brother Culver has gone among them, has talked to their presiding bishop. Ellsworth Culver told him plainly that he was deeply concerned to teach the Word of God, to teach people "you must be born again." This godly priest said, "That is my favorite verse of Scripture!" He would like so much to have his people taught the Word of God. But they have little. The priests are largely uneducated. They have no libraries. They have no Bible institutes, Christian colleges, or seminaries in which to train preachers or priests. And so this presiding bishop invited Brother Culver among them. He held special evangelistic services in some of the churches and had many people saved. The presiding bishop asked him to provide a Gospel of John for each of the two million adherents of this Independent Filipino Church, and to help get libraries of sound Christian books for the priests.

Then Brother Culver, sitting

here in my office, said to me, "Brother Rice, can you help? We have found a noble Christian organization that will furnish two million Gospels of John, supplying them at the rate of fifty thousand copies per month. Now can you send us copies of 'What Must I Do to Be Saved?' in English at the same rate, so that every one of these two million people may have that booklet making plain the plan of salvation? They read English. English has been taught in the schools in the Philippine Islands for fifty years, and most people can read. Most business is transacted in English. And can you give us some books for the libraries for these 339 heart-hungry priests who have left Romanism, who want to be fundamental Christians, but have so little training, so little Christian literature, so little help in preaching?"

Well, that is the way it came about that yesterday I gave away \$4,101.90, for books and subscriptions, and I obligated myself and the Sword of the Lord for perhaps \$12,000 or \$15,000 more!

First of all, we went through the books we published and decided to send by Brother Culver, to the Philippine Islands, when he returns soon, \$9.10 worth of books for each of the 339 priests. That would include the following books:

Prayer—Asking and Receiving,
The Ruin of A Christian,
How to Obtain Fullness of Power by R. A. Torrey.

Vest Pocket Companion for Soul Winners by R. A. Torrey.

And the following pamphlets by this editor: Sermon From A Catholic Bible,

Verbal Inspiration of the Bible,
Saved for Certain,

Hell—What the Bible Says About It,

A Good Man Lost and A Bad Man Saved,

Religious But Lost,

Bible Facts About Heaven,

Seven Secrets of A Happy Prosperous Christian Life,

The Soul Winners Fire.

Brother Culver assures me that he will be personally responsible to see that each of these priests get these books to make sure they have some help in preaching the Gospel, help in living a Christian life, help in teaching the Word of God. 339 x \$9.10 equals \$3,084.90. I wrote out the order and sent it to

(Continued on page 4)



AMERICA'S OUTSTANDING REVIVAL WEEKLY

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Asking in Jesus' Name

By Dr. Charles A. Blanchard
Second President of Wheaton College

"And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son."—John 14:13.

"Whatsoever ye shall ask in my name, that will I do" (John 14:13). This is another of those marvellous statements, so broad and sweeping that they seem entirely too good to be true, and yet like all other words of God, when we know exactly what they say and test them, we find them to be not partially, but literally and entirely according to fact. "Whatsoever ye shall ask in my name, that will I do." Of course, we have not here, as we do not have anywhere in the subject of prayer, a mere matter of words to deal with. One of the greatest sermons which I ever heard preached was that by Dr. C. I. Scofield on "The Peril of Unreality."

It is so easy to say things without knowing what we say, without having anything in heart which corresponds.

I well remember when I first began to meditate on the expression, "In my name." I have been helped by meditation in answer to prayer and by the teaching of my brethren. Let me, as briefly as I can, tell you what "in my name" means to me.

A Bank Check Illustrates

The common illustration is the bank check. The bank does not care about the names of people unless they have deposits. If I draw a check and have no money in the bank, the bank will not pay me currency, but if I can secure an endorser who is known to the banker, who has money in the bank, who is a trustworthy man, then the bank will let me have the money. If I ask in my own name I do not receive. If I ask in the name of my friend who is able, I do receive. This is a simple, but an effective illustration.

If I pray in the name of Jesus—that is, if I request things from God, relying upon His power, His merits, I am asking in His name. If I make these same requests, relying upon my own merits, upon my own worth or works, then I am not asking in His name; I am asking in my own name. In the latter case I have no promise. In the former case I have. "If ye shall ask anything in my name, I will do it" (John 14:13). "Whatsoever ye shall ask of the Father in my name, he may give it you" (John 15:16).

We are so prone to close our prayers with words like these, "For Jesus' sake," or something equivalent. This is all right, provided we know what we are saying and mean what we say, but how many times, repeating these solemn words, do we actually have in mind for the sake of Jesus, because of His worth and work. Beyond question, oftentimes we say, "For Jesus' sake," without thinking what it means and many times when perhaps we really ask and expect or hope to receive because of what we are, have done, or may yet do.

The most effective illustration of asking in the name of another came to me years ago, I think in a sermon by Major D. W. Whittle, but of this I will not be sure. The story, however, ran as follows:

A Banker's Son

It was during the Civil War and a gentleman in Indianapolis had an only son who enlisted in the armies of the Union. The father was a banker and though he consented to his son's going, it seemed as if it would take his very life to have him go. He was ceaselessly interested in soldiers. Whenever he saw a uniform his heart went out to it. He thought of his boy. He spent his time, he neglected his business, he gave his money for raising companies or regiments, for caring for soldiers invalided home. At last his friends remonstrated. They said to him: "There ought to be moderation in all things. You have no right to neglect your business in this manner." And he resolved that he would not spend so much time and thought upon soldiers,—that he would attend to his business and let the



Dr. Charles Blanchard

government take care of the boys in blue.

After he had come to this decision, there stepped into his bank one day a private soldier in a faded, worn uniform, who showed in his face and hands the marks of the hospital. The poor fellow was fumbling in his blouse to get something or other, when the banker saw him and, perceiving his purpose, said to him: "My dear fellow, I cannot do anything for you today. I am extremely busy. You will have to go up to headquarters; the officers there will look after you."

Still the poor convalescent stood not seeming fully to understand what was said to him. Still he fumbled in his blouse, and by and by fished out a scrap of dirty paper, on which there were a few lines written in pencil, and this soiled sheet he laid before the banker. On it he found written these words: "Dear Father: This is one of my comrades. He was wounded in our last fight and has been in the hospital. Please receive him as myself. Charlie."

In a moment all the resolutions of indifference which this man had made flew away. He took the boy to his palatial home, put him into Charlie's room, gave him Charlie's seat at the table, kept him until food and rest and love had brought him back to life, and then sent him back again to peril his life for the flag. The boy asked in the name of the son, and the father responded to his request.

How We May Offend God

No man ever comes to God with such a reliance on Jesus Christ as that soldier lad had upon the plea of his comrade, and is sent away unhelpt. "If ye shall ask anything in my name, I will do it." We are terribly prone to self-conceit, to self-righteousness, to dependence upon the human in some way, and God is not pleased with this and does not make answer to this. He wishes us to come in the name of His Son.

Jesus Christ left His throne in Heaven, the songs of the angels, the sights of the crystal rivers, and the never-dying trees, the shining walls, to live in a mechanic's cottage, to be rejected and despised by the creatures whom He had made, and finally to be publicly executed as a criminal, not for his own ill-doing, but for ours. "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed" (Isa. 53:5).

What an offense, what an indignity when all this has been done for us, for one to proffer requests at the throne of Heaven because of his own little righteousnesses, which are in the sight of God like filthy rags. God cannot answer such petitions. They offend Him. If we mean better than we do and our ignorances lead us to such blundering, He will forgive us; but He is not pleased and this is not the road to successful prayer.

Again, praying in the name of

\$1,600 in Awards for

SERMONS ON VITAL PUBLIC ISSUES

Sword Announces Contest for Best Sermons on (1) Communism and Socialism; (2) Worldliness; (3) Science and the Bible; (4) Catholicism, Cults and Heresies; (5) Modernism
\$1,600 in Awards to Be Divided As Follows—Best Sermon of All Classes, \$250; Four Other First Prizes, \$150; Five second prizes, \$100 Each; Five third prizes, \$50 Each
Contest Closes June 1

By the Editor

THE SWORD OF THE LORD wishes for publication the greatest Bible sermons that can be written on public issues. The \$1,000 Evangelistic Sermon Contests held the last two years have proven very popular, have provided some wonderful evangelistic sermons. Now we feel we ought to add an additional contest and keep THE SWORD OF THE LORD in the very front rank by publishing more great sermons on vital public issues.

We believe the expanded circulation of THE SWORD OF THE LORD and its tremendous influence will encourage the best Christian statesmen in America to write

Jesus is praying in order that the name of Jesus may be glorified, His kingdom built up, His church established. This test again causes many of our supposed prayers to disappear.

Why Do I Pray?

"My child is sick. I am worn with watching, tired out, and I pray for the healing of my child. Why? In order that Jesus Christ may be glorified? In order that other sick people may hear what a great Saviour Jesus Christ is, and coming to Him obtain help which they may testify to others, thus passing on the word to the glory of God? Not at all. I am likely to pray in order that my doctor's bills may cease to accumulate, in order that I may be able to sleep nights, in order that I may not be distressed by the sight of pain which I cannot relieve, in order that my boy may get back to his place in the school, in order that he may help about the work at home." There are a thousand things for which I may pray apart from the honor of Jesus, but if I do not pray that He may be glorified, only that I may be eased and comforted, what object would He have in answering my prayer?

I repeat once more: God is very merciful to our ignorances, and when we mean better than we do, He knows it, but the promise is definitely made to those who ask in the name of Jesus. If we do not ask in His name, we have not a promise to rely upon, though in His mercy, as so often, He may go beyond His promise and aid us without desert. But I write for serious people who really wish to know how to pray, who wonder why their prayers have not been more prevailing, who would like to pray prevailingly, and so I state this condition as it is in the Word of God. If we are to succeed in prayer, we must pray in the name of Jesus.

The great thing, I believe, for the one who reads these words is to be sure that when he prays there are two things that he desires,—first, that God may grant his petitions because he comes in the name of Jesus, relying upon the merits of Jesus, having no confidence in his own righteousness, less or more, and in order that Jesus may be glorified, that people may hear of the wonderful things that He does, and thus hearing, repent, themselves believe and receive blessing. This it is, I think, to ask in the name of Jesus and this is an all-prevailing name. "Whatsoever ye shall ask of the Father in my name, he may give it you" (John 15:16). If we ask anything in His name, God will give it to us.

(From the book GETTING THINGS FROM GOD, 270 pages \$2.50. Sword of the Lord Publishers, Wheaton, Ill.)

Bible sermons on great issues for this contest, and for publication in THE SWORD. All sermons for this contest must be in our hands by June 1. We believe that the \$1,600 offered in prizes will help to pay for the study and work, the writing and rewriting, which these vital themes need and which the great audience one reaches through THE SWORD OF THE LORD deserve.

The Prizes Offered

The \$1,600 in prizes are to be distributed as follows:

1. There will be five first prizes of \$150 each, one first prize in each category. But the best sermon of all will receive an additional \$100, making one first prize of \$250, four first prizes of \$150 each.
2. The author of the second prize sermon in each category is to receive \$100. There will be five awards of \$100 each.
3. The third prize in each class of sermons is to be \$50. So five authors each will receive \$50.
4. The sermons are to be judged not only by classes, or subjects; they will be cross-judged also. Thus if the sermons on worldliness, amusements, etc., are better than the sermons on Catholicism, cults and heresies, it may well be there will be two second-prize sermons classed under worldliness, and no second prize under Catholicism, cults and heresies.
5. Or there might be no third prize sermons classed under science and the Bible, and there might be two third-prize sermons concerning modernism. An earnest effort will be made by the judges to see that the best sermons, of the greatest usefulness to God's people, are rewarded.
6. The judges and THE SWORD OF THE LORD will reserve the right to withhold prizes for any class of sermons where the sermons are not, in their opinion, worthy of publication in THE SWORD OF THE LORD. In such case, the additional prizes would be given to sermons in another class, provided their merit should justify the award.

Contest Sermons Should Fit Under Some of These Five Classifications

We do not expect any one sermon to try to cover a whole subject. For example, we do not believe that any sermon could cover the whole matter of worldliness, nor that any one sermon could cover the matter of Catholicism, cults, and heresies. Each sermon should, however, present some scriptural truth under one of these general classifications.

1. Communism and Socialism.

These must be sermons, using essential scriptural truths, dealing with moral and spiritual problems in the light of the Bible. It might be on what the Bible teaches about private ownership of property, or about accumulation of wealth, about the Bible teaching of paying wages according to work, of the duty of laborers to employers, or vice versa. It might be about the moral wickedness of communism, its atheism, its hatred of the Bible, its oppression, its ruin of incentive, its failure through human nature. It might be how "all things common" in the book of Acts differs from communism. It might tell how labor unions, denominational leadership, and the Democratic Party have been captured in part by so-

cialists. Must be factual, must have spiritual impact, must be scriptural, a sermon, not a lecture. Must show Christians how to be good workers, good citizens, good employees, employers. Accuracy of statements and quotations essential. Sermons under this classification will require hard work, study, prayer.

2. Sermons on Worldliness Among Christians

Sermons about wrong amusements, about bad habits, about the movies, the dance, necking, tobacco, lodges, and immodest dress might be suitable. Certainly there ought to be sermons on alcoholic liquor. Must be Bible sermons applying Scriptures to daily life, not mere legalism, but heart-application to make people positively good useful Christians, not simply Pharisees outwardly. Preaching against sin should lead people to

(Continued on page 7)

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Wheaton, Illinois

673 Conversions Reported Through Sword Literature In 1953

Names Listed of Those Who Wrote to Tell of Conversion Through Sword Literature in English
By Miss Viola Walden, Secretary to Dr. Rice

We are most happy to list here, by months, those whom we know found Christ after reading Sword literature, in English, in 1953. We do not list addresses, both for lack of space and because many false cults would contact the new converts. Read each name. No doubt many of you will find the name of a loved one or friend. Letters from many of these were published in THE SWORD throughout the year. Oh, can't you see what a tremendous burden is ours to reach your loved ones for Christ?

We believe you will agree that this record entitles THE SWORD to your support? This number does not include hundreds who were saved in foreign countries where the little booklet, "What Must I Do to Be Saved?" has been translated and distributed in foreign languages. Pray for these new converts. How many of them are rejoicing over their salvation, as evidenced in their letters.

Saved in January

1. Mrs. Clovis Hyde, Ala.
2. Mrs. I. G. Clark, Jr., Va.
3. Mr. Oscar Hamilton Plunkett, Ga.
4. Mr. Coye D. Allen, Va.
5. Mr. Russell Stohlman, Calif.
6. Mrs. Margot Muermeyer, Canada
7. Mr. Howard Cooper, Ill.
8. Mr. Willie Henry, Mich.
9. Mr. Eddie Gray, Ind.
10. Mr. Leonard Shamus, Ill.
11. Mr. Kenneth L. Kiff, Ind.
12. Mr. J. A. Garrison, Mich.
13. Mr. R. Daly, Ind.
14. Mr. O. B. Green, W. Va.
15. Mr. Arthur Brilliot, Ind.
16. Mr. Tilimikus Jones, Ind.
17. Mr. Howard Hurley, Ind.
18. Mr. Walter G. Richardson, Ind.
19. Mr. Richard Brown, Ind.
20. Mr. James B. Moore, Ind.
21. Mr. R. C. Rondlis, Ind.
22. Mr. Willie Tillman, La.
23. Mr. George Payne, Jr., Ind.
24. Mr. Fred H. Bowers, Ind.
25. Mr. James Hall, Ind.
26. Mr. Charles Gaffey, N. Y.
27. Mr. Charles Karns, Ind.
28. Mr. Dan H. Taylor, Ind.
29. Mr. Hartzell Gardner, Ind.
30. Mr. Harold Smith, Ind.
31. Manuel J. Marchant Parada, Chile
32. Miss Clara Allen, N. C.
33. Mrs. Gillia E. Reese, Ill.
34. Mrs. Freda Myrick, Miss.
35. Mrs. L. Meeuwenberg, Calif.
36. Mrs. H. C. Arbuckle, Mont.
37. Mr. Cecil C. Ledger, S. Africa
38. Mrs. Effie Waltz, Ill.
39. Mr. Noboru Nakasone, Japan
40. Mr. Vincent Vanshura, Fla.
41. Mr. Ed Fenneman, Ind.
42. Mr. W. A. Fenneman, Ind.
43. Mr. Jack S. Hopson, Calif.
44. Miss Mary Dowdye, B. W. I.
45. Mrs. Glenn C. Pool, Calif.
46. Miss Geraldine J. Talcott, Calif.
47. Mr. Willard W. Rollins, Mont.
48. Mrs. E. L. Ahnefeld, Ind.
49. Miss Esther Mockler, Ore.
50. Mr. Thomas N. Thompson, Colo.
51. Mr. J. E. Burges, N. C.
52. Mr. Clarence D. Knoch, Mo.
53. Miss Irene Rhynekart, La.
54. Mr. Roberto Fernandez, Tex.
55. Mrs. J. C. Humphrey, Tex.
56. A/3c George B. Eaton, Calif.

Saved in February

57. Mrs. Jonas Halverson, Wisc.
58. Miss Shirley M. Carpenter, Ill.
59. Mrs. George E. Green, Kan.
60. Mr. R. H. Cone, Conn.
61. Mr. Fred Hartzog, Miss.
62. Mr. Lewis Hall, Tex.
63. Mrs. Roy G. Taylor, Canada
64. Mrs. Geneva Sams, W. Va.
65. Miss Myrtle Lawson, W. Va.
66. Mr. Tommie J. Elliott, Tex.
67. Mr. Troy Bundrick, Tex.

68. Mr. J. R. Ezzell, N. C.
69. Mr. Jose Flores, Ariz.
70. Mrs. John R. Greer, Tenn.
71. Mr. David Grant, Ind.
72. Mrs. David Grant, Ind.
73. Mr. Ramon Monto De Oca, Fla.
74. Mrs. Ella Everett, N. Y.
75. Miss Ona Schurmon, Ill.
76. Miss Nettie Kaunhofen, Canada
77. Mr. Claude Vicars, Tenn.
78. Mrs. Dick Mannon, Ind.
79. Mr. Warren Posey, Ill.
80. Mr. Delmar Rose, Mich.
81. Mr. Estel Watts, Ind.
82. Mr. Arnold Bonnell, Ind.
83. Mr. James A. Allen, Ind.
84. Mr. Leemon C. Crips, Ind.
85. Mr. William Cox, Ind.
86. Mr. Floyd Van Dusen, Ind.
87. Mr. Sigund Johnson, Ind.
88. Mr. Arthur Niemi, Ind.
89. Mr. F. L. Kominski, Ind.
90. Mr. Roy J. Dyer, Ind.
91. Mr. Eugene McElulck, Ind.
92. Mr. Mason Jordan, Ind.
93. Mr. John J. Farley, Ind.
94. Mr. James C. Vickney, Ind.
95. Mr. E. J. Harris, La.
96. Mr. William Elbertson, Ind.
97. Mr. Troy Heider, Ind.
98. Mr. E. A. Corfield, Wales
99. Mr. Jose Madaleno, Calif.
100. Mrs. Jose Madaleno, Calif.
101. T/Sgt. Thomas C. Driggers, Sr., N. Y.
102. Dr. Nettie E. Bruckert, Ky.
103. Mr. R. Luis Alonso, Cuba.
104. Miss Elsie Paul, Spain
105. Miss Stella Paul, Spain
106. Miss Mary Anne Bennett, Ga.

Saved in March

107. Mr. Kenneth Carles, Ind.
108. Miss Lola Tait, B. W. I.
109. Miss Barbara Tait, B. W. I.
110. Mrs. J. Moss, Ind.
111. Mr. J. H. Wingate, Miss.
112. Mr. H. Hegler, Ohio
113. Mr. Cecil Huizinga, Canada
114. Mrs. Helen Jones, Ala.
115. Mrs. George Anderson, N. Y.
116. Miss Carol Daugherty, Ill.
117. Miss Ethel Radford, Va.
118. Mr. Owen Hartman, Ind.
119. Mr. M. Nugent, B. W. I.
120. Mrs. Mae K. Hash, Va.
121. Miss Gertie Green, Kan.
122. Mrs. Yvonna Schaffer, Ind.
123. Mr. Laurence Horner, Ind.
124. Mr. William E. DeBruine, Ind.
125. Mr. Frank L. Knoll
126. Mr. Willie Sims, Ill.
127. Mr. Richard P. Bender, Ind.
128. Mr. Carl Calaski, Ind.
129. Mr. Frank Ryba, Ind.
130. Mr. Emerson Beecher, Ind.
131. Mr. Ray Callahan, Ind.
132. Mr. J. M. Doyle, Jr., Ind.
133. Mr. Bill Honeycutt, S. C.
134. Mr. Carzell Cooper, Ind.
135. Mr. Paul White, Canada
136. Mr. Paul Peete, Kan.
137. Mrs. Leonard Leak, Ill.
138. Mrs. L. A. Davis, Pa.
139. Mrs. Effie Butler, S. C.
140. Miss Alma M. DeFrance, Ia.
141. Mr. John Hines, La.
142. Mr. William R. Peck, Mich.
143. Mr. Vincent Medrano, Tex.
144. Mrs. Mildred Fox, Fla.
145. Mrs. Celia Bernd, Wash.
146. Mrs. Elizabeth Burkey, Calif.
147. Mr. Gust Erland, Calif.
148. Miss Edna Pinti, N. Y.
149. Mrs. Alice C. Dodson, Pa.
150. Mr. William N. Pollard, Mo.
151. Miss Norene Bellinger, N. Y.
152. (Child) friend of Mrs. D. L. Hoover, Pa.
153. Mrs. C. W. Finney, Utah
154. Mrs. Fae Boardman, Ariz.
155. Mr. Paul E. Sansone, Calif.
156. Mr. Terrace L. Cross, Tex.
157. Mrs. L. D. Caldwell, Ga.
158. Mr. David Teig, Ia.
159. Mr. H. C. Loucks, Canada

Saved in April

160. Mrs. S. R. White, Jr., Ind.
161. Mrs. Ralph Stillwell, Maine
162. Mr. John E. Evans, Mich.
163. Mrs. Eugene Kyker, Tenn.

(Continued on page 9)

R. V. S. Examined

(Continued from page 1)

composed of qualified men who have a knowledge of the original languages, whose task it will be to review the various translations and point out errors that may be found, and publicize their findings both within our conference and the church as a whole, and further, that we urge every conference member to be alert to detect error, wherever found, and to warn our people."

In compliance with the above resolution the Executive Committee of Conference appointed a committee composed of Menno J. Brunk, Chairman; George R. Brunk, and J. Otis Yoder.

As individuals, the members of the appointed committee made a study of the Revised Standard Version. The committee met on several occasions. It is not our intention to give a lengthy and technical account of our findings or the process by which we arrived at our conclusions; but rather to give in simple and plain language the results of our study. The following report is hereby submitted:

In evaluating any version, we need to recognize that language does change. Words change in meaning during a course of years. After all, the point is, How does the version in question correspond with the original Hebrew and Greek?

The problem naturally arises: Shall we maintain the language of three hundred or more years ago and recognize the language as such, or shall we have the Scriptures in modern everyday language? Perhaps opinions will differ.

Dr. A. T. Robertson Proves the "Textus Receptus" Basis of King James N. T. "Is Substantially Correct," Does Not Justify Extensive Changes

We are glad for the advances that have been made in the field of textual criticism, and in the gained knowledge of the grammar of the Biblical languages, and of the meanings of words. But at this point we wish to quote from the great linguist, Dr. A. T. Robertson.

"It should be stated at once that the *Textus Receptus* is not a bad text. It is not a heretical text. It is substantially correct. Hort has put the matter well: 'With regard to the great bulk of the words of the

New Testament, as of most other ancient writings, there is no variation or other ground of doubt, and therefore no room for textual criticism' (Introduction, p. 4). Hort continues: 'The proportion of words virtually accepted on all hands as raised above doubt is very great; not less, on a rough competition, than seven eighths of the whole. The remaining eighth, therefore, formed in great part by changes of order and other comparative trivialities, constitutes the whole area of criticism.' It is clear, therefore that the *Textus Receptus* has preserved for us a substantially accurate text in spite of the long centuries preceding the age of printing when copying by hand was the only method of reproducing the New Testament. But the case is even better than this presentation, for Hort concludes: 'Recognizing to the full the duty of abstinence from peremptory decision in cases where the evidence leaves the judgment in suspense between two or more readings, we find that setting aside differences of orthography, the words in our opinion still subject to doubt only make up about one sixtieth of the whole New Testament. In the second estimate the proportion of comparatively trivial variations is beyond measure larger than in the former; so that the amount of what can in any sense be called substantial variation is but a small fraction of the whole residuary variation, and can hardly form more than a thousandth part of the entire text.' The real conflict in the textual criticism of the New Testament is concerning this 'thousandth part of the entire text' (An Introduction to the Textual Criticism of the New Testament, pp. 21, 22.)

It should be borne in mind that the King James Version is based on the *Textus Receptus* which as quoted above is a substantially correct text. To our knowledge, in no case does any vital doctrine depend exclusively on a disputed reading. Nothing has been brought to light which necessitates any change in our doctrinal statements. But we welcome any further investigation in this field, for we desire to have the Word of God as it left the hands of the inspired writers.

When it comes to evaluating the Revised Standard Version, there are some matters which call for consideration.

(Continued on page 6)

Yesterday I Gave . . .

(Continued from page 2)

the shipping room. These books are sent to California and will be taken back, box after box of them, by Mr. Culver as he returns to the Philippine Islands.

In the second place, I solemnly agreed to provide "What Must I Do to Be Saved?" booklet printed in English, to be given to two million people in the Philippine Islands. We are to provide them fifty thousand copies per month, God willing, on condition that Mr. Culver will personally report to us the cost, methods of distribution, results, etc. A Christian missionary organization in the Philippine Islands will print them for him, he thinks, cheaper than we can print them here. If so, they will be printed in the Philippine Islands; otherwise we will print them in America and ship them to the Philippine Islands. I estimate that they may cost us in the neighborhood of \$1.00 per hundred copies, printed in enormous quantities in the Philippine Islands, and so it will cost us near \$500 per month, at the rate of 50,000 copies delivered per month to the workers of the Oriental Crusade. We think it may take a total of \$15,000 or more to print the two million copies. But these workers have a burden to get this Gospel booklet, used around the world, into the hands of Filipinos.

Mr. Culver and I agreed that a weekly Christian paper like THE SWORD OF THE LORD, filled with sermons by the greatest soul winners, answers to Bible questions, and deep stimulation to soul winning and revival, would do more good for these priests of the Independent Filipino Church than most of the books we could give. They

will get far more literature for the same investment, and the paper coming with twelve big pages each week will give them help as it is needed. So I agreed to send a subscription to each of these 339 priests.

Remember, they have asked for the help; the presiding bishop has plainly said that just so the help comes through Mr. Culver, whom he knows and trusts, he would like every adherent of the Independent Filipino Church to have a copy of the Gospel of John and other literature and that every priest should have some Christian books and other literature which Mr. Culver approves. He is particularly careful that they shall not get any literature by false cults, which are causing much trouble in the Philippine Islands, as elsewhere.

I think this is a blessed investment. So I sent the books, with a retail value of \$3,084.90, and just as soon as Mr. Culver gets me the names and addresses we will send 339 subscriptions, which going to the Philippine Islands and costing extra postage, are valued at \$3.00 per year, a total of \$1,017. That makes a total of \$4,101.90 which I gave away yesterday and a prospect of giving away perhaps \$15,000 more through our Free Literature Fund.

Will You Help?

There has been lots of mourning about closed doors in China, the shutting off of millions behind the "Iron Curtain" so they cannot be reached by missionaries. There is a great complaint about the growing antipathy in India, and the fact that the Indian Government refuses many missionaries the right to return after they have been on furlough. Many people speak sadly of the closing doors of missions. But here God has put in our lap an opportunity. Here are hungry-hearted people, two million of them. They will read what we give them. Here are 339 priests who do not have Christian magazines, who do not have libraries or books, who do not have help to teach their people the Word of God, to preach to them the Gospel.

Now I plead that somebody will send in the \$1,017 to pay for subscriptions for the 339 priests of the Independent Filipino Church. I plead that others will send us gifts for our Free Literature Fund to

(Continued on page 5)

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#3—Desert scene with mountain background
#4—Typical Bible-land village scene
#5—Interior view of temple or palace
#6—A typical city street in Bible times
#7—Lake-side scene with mountains behind
#8—Interior view of Bethlehem manger
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WITH THE Evangelists

REPORTS FROM AMERICA'S OUTSTANDING SOUL WINNERS

By the Editor

SWORD EVANGELIST LLOYD BARDOWELL Gives the following report for 1954:
"Dear Dr. Rice:

"As I look back on my ministry of 1953 my heart is filled with praise and gratitude to God for His miraculous and wonderful blessings. During 1953 we held fourteen campaigns which carried me throughout the states of South Carolina, North Carolina, Georgia, Maryland, Illinois, New York, and Delaware. I also had the privilege during the summer to take the Gospel to the mission field.

"In checking up on the decisions that God gave us, I find that there were 711 decisions for salvation, 1,064 rededications, 34 family altars begun, 26 new tithers, and 30 volunteers for the mission field.

"Three outstanding answers to prayer during 1953 were: 1. The salvation of the owner of a Ford company who had not been to church for forty years and was saved on the first night he came to the meeting. 2. The salvation of a noted criminal in one of the penitentiaries of our land. 3. The salvation of my seventy-five-year-old dad.

"Again I want to give the Lord all of the praise and glory for what has been done. I am looking forward to far greater things during 1954. Please remember to pray for us."

EVANGELIST BILLY GRAHAM returned to Washington, D. C. for a two-day reunion with some of the thousands who heard him here two years ago plus additional numbers who came to hear his final sermons in the United States before leaving for London, England.

Long before the start of the services the National Guard Armory was packed to capacity. The Fire Department locked the doors for safety reasons and several thousand persons were turned away both Saturday night and Sunday afternoon, January 30 and 31.

Most significant to the two-day return to the Nation's Capitol were the 282 persons who responded to the evangelist's invitation to accept Christ and came forward at the close of the services to sign decision cards and receive personal counselling.

Cliff Barrows, the song leader and choir director for the Team who also emcees the evangelistic services, announced that last weekend the Team received great encouragement in Toronto, Canada. Near 40,000 persons attended the three meetings there. On Monday night it was necessary to move from the Coliseum (where the Saturday and Sunday meetings were held) into the Maple Leaf Gardens where 16,000 packed the great auditorium and reports were that more than 5,000 were turned away. In the three-day series there more than 500 decisions for Christ were recorded.

Billy Graham fervently urged the nation on his coast-to-coast broadcast here in the Capitol City yesterday, to back him and his Team with their prayers in this greatest effort which lies just before them in London, England. He begins there in Harringay Arena on Monday, March 1.

EVANGELIST DOUGLAS WINN of 911 Myrtle Road, Martinsville, Virginia, wrote February 3: "... over thirty decisions for Christ in one week at Pomona Baptist Church, Greensboro, N. C. The Lord gave some unusual services, and the best attendances in the history of the church. On the Saturday night service for nearly an hour young people came forward rededicating their lives to Christ. At present I am at Southside Baptist Church, Greer, S. C. The Lord has given souls in the two opening services and nearly six hundred in Sunday School."

Please Mention
THE SWORD OF THE LORD
When Answering Advertisements

Next I go to the Calvary Baptist Church, Belton, South Carolina."

EVANGELIST DEL FEHSENFELD of 4521 Jarboe, Kansas City, Missouri, closed an eight-day revival January 24 at Emery Park Baptist Church, Tucson, Arizona. He reports that forty-one were saved, that forty-two young people came in a youth service making a full surrender to the Lord, and two surrendered to preach. Many pledged to tithe, family altars were established.

Evangelist Dan Vestal sends glowing reports of the work of his friend, **EVANGELIST FRED-DIE GAGE**, a student in Decatur Baptist College. The young preacher, twenty-one years old, in 1953 held 33 revivals, with 820 professions of faith in Christ, many rededications and other decisions.

DR. MONROE PARKER of 213 Bradley Blvd., Greenville, South Carolina, who won seventh place in the recent Sword \$1,000 Evangelistic Sermon Contest with his excellent sermon, "God Slams the Door," tells of a good revival at Brent Baptist Church, Pensacola, Florida, where Rev. Dolphus Price is pastor. Herbert Hoover led the singing. He reports souls saved in every service for fifteen days, and a good evangelistic rally in the Junior College Auditorium on a Sunday afternoon, with a good number of conversions there.

February 21 through March 14 the team will be engaged in a cooperative campaign in Greenville, South Carolina, with thirty-three churches participating. Dr. Parker desires the special prayers of Sword readers during this time.

God continues to bless the revival work of **EVANGELIST DAN VESTAL**, Box 6214, Seminary Hill, Fort Worth, Texas. During January there were forty conversions in

Eminent Bible Teacher Heads Wheaton College Bible Lands Summer Cruise

Dr. and Mrs. Kenneth S. Kantzer will direct the Wheaton College Summer Bible Lands tour scheduled to leave New York on June 30. Dr. Kantzer is chairman of the department of Bible and Philosophy at Wheaton college and will provide on-the-spot Bible reference and study at historic spots of the Holy Land as they are visited on the tour. He will also present interesting lectures aboard ship each day during the sea voyage.

Wheaton's Summer Bible Lands cruise is limited to forty-two persons and is open to Christians from all areas.

Dr. Joseph P. Free, professor of archaeology, is general director of the Wheaton college cruises and is at this time directing the eighth annual spring Bible Lands tour which sailed from New York February 25. Dr. and Mrs. Free will again spend the spring months at the Dothan excavating site in the

his revivals, and many other rededications.

EVANGELIST FREDDIE GAGE of Box 306, Decatur, Texas, and song leader Jimmy Snellen led Tulakee Baptist Mission, Bethany, Oklahoma, in a week-end revival (four services) with the following results and additions, according to the pastor, Rev. Tom J. Boone: 28 united by profession of faith and baptism, 9 by letter, 2 by statement, 4 made professions of faith but did not unite, and 25 rededicated their lives. All previous attendance records were broken in Sunday School, Training Union, and preaching services.

EVANGELIST DEL FEHSENFELD writes of 46 professions of faith in seven days at First Baptist Church, Benson, Arizona with many other rededications.

Palestine area sponsored by Wheaton College. It was at this site that many ancient relics were uncovered last summer by Dr. Free and his group including the skeleton of a small child of the Middle Bronze Age.

New Printing Process for "The African Challenge"

The Sudan Interior Mission has found a growing, thriving baby on its hands, with their Christian newspaper, "The African Challenge." This paper, at present a monthly, has climbed up the subscription ladder until the December, 1953 issue was 65,000 copies.

The intention is to have the paper processed on the high-speed photogravure press in England, with the paper being entirely edited and type set in Lagos, Nigeria. The photogravure process will be completed from reproduction proofs flown to England, and the finished paper will be delivered to the port of Lagos on or before the deadline.

"The Challenge" is our answer to the challenge of the new, emerging Africa.

Yesterday I Gave ...

(Continued from page 4)

take care of the \$3,084.90 of books we have already given. Then I pray that many, many people will send gifts to help us send the little booklet, "What Must I Do to Be Saved?" fifty thousand copies per month, to be fed to these hungry people along with a Gospel of John, which others are providing. Will you help? Send your gift to the Missionary and Ministers Subscription Fund to pay for subscriptions for these priests and others who need THE SWORD OF THE LORD, or send your gift to our Free Literature Fund to pay for books and pamphlets we are sending.

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Evangelist John R. Rice, Editor
THE SWORD OF THE LORD
Wheaton, Illinois

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"... the word of the Lord... Not by might, nor by power, but by my spirit, saith the Lord of hosts."—Zech. 4:6

By Dr. D. A. (Scotchie) McCall
Minister of Revival Promotion,
Sword of the Lord Foundation

I. God Sets the Pattern

God gave the Ten Commandments (Exod. 20) directly to His people. He did not first announce them to the Devil's crowd, though that crowd needs to listen to God!

Such precious Scripture as John, chapters 14 to 16, was spoken first of all to the followers of Jesus.

The Epistle known as Romans was written to the saints at Rome. The Epistles of the Corinthians were written to His church—to professed Christians—to saved people.

The Epistle of the Galatians was written to His churches.

The Epistle of the Ephesians was written to saints.

The Epistle of the Philippians was written to servants of Jesus, to saints.

The Epistle of the Colossians was written to saints, the faithful.

The Epistles of the Thessalonians were written to His church.

Timothy, Titus, and Philemon were written to Christians.

The Revelation was addressed to seven churches.

God sets the pattern! His people need a lot of good straight Gospel preaching in revival and aside from revival. Much weakness in the churches results from Christians not getting such preaching.

Many evangelistic texts are taken from Scriptures addressed first of all to God's people, to His churches.

Some preachers and some laymen need to restudy this whole matter of Bible preaching and evangelistic preaching.

An evangelist had preached on the crucifixion, the church, soul winning, sin, Hell, etc., and a preacher was heard to say, "He has not yet preached an evangelistic sermon." The preacher who said it was a good, earnest man. I heard the sermons. Practically every sermon would qualify as an evangelistic sermon.

God sets the pattern! Let us follow! When His church is warm, spiritual, right—revival comes!

It is easy to look to organization, publicity, invitation of every variety—and all have their places—but the pattern God sets says for us to look to Him, get right inside, go on for Him!

A church can have revival results every day of the week the same as on Sunday, if the church will stay in there every day of the week the same as on Sunday. Acts 5:42; Acts 20:20, 21.

II. In the Home State

I am to be in Mississippi the second week of August and the first week of September, in addition to some other days. I had to turn down engagements in this, as in other states last year and years before. Some brethren have asked me to let them know when I would be down, so there you have it. I will be glad to hear from you.

III. Journeying for Jesus

Off on a 6,000-mile and more trip, taking me into four or more states preaching His Gospel in eight or more churches.

First, I preached over the radio at Winter Haven, Florida, for Rev. Cecil M. Peacock, my pastor friend. This good church continues to grow. Then I spoke for him in his New Year's service. We then ran over to Dundee with Pastor Pruitt for his special service.

Third, I was in revival with Pastor Harold Bowe, and the saints of that young and fast-growing Calvary Church, Lakeland, Florida. There were some fifty who

said they had not won one to Christ who promised to do so soon. Some 150 persons consecrated themselves unto the Lord. There were over thirty professions and additions. A large number of the members read THE SWORD.

Mrs. McCall and I are greatly indebted for home courtesies to Rev. and Mrs. C. M. Peacock, Eloise, Florida; and Dr. Grace Hanna, Lakeland, Florida. We never saw it better. We are also indebted to the—Harold Wilsons, Bob Housefields, George Hiltons, Barney Stinsons, Jack Harveys, Webster Benners, Leonard Wilts, Dewey Woods, W. P. Nalls, Harold Wilsons, L. O. Housefields, R. M. Walkers, O. B. Moormans, Mrs. Jack Hampton, Mrs. Felts, Mrs. Muir, and others of Lakeland, and Winter Haven.

Folks, fellowship, fruit, fish, and flowers spell Florida!

IV. Still Going for Him

Despite fog on U. S. 98 and ice on roads around Dallas, we had a happy journey with a brief stop in Jackson, Mississippi, where I saw my own sisters, others of the family, and friends. They always go "all out" for us!

At the First Baptist Church, El Paso, Texas (over 5,000 members) Dr. Hershel Ford, pastor, they

just kept breaking attendance records as our great Bible conference started. Twelve additions for the day. On Monday Dr. Geer and Dr. Yates came in for "juicy" Bible teaching and Dr. Havner for "meaty" preaching Wednesday. Several pastors were in, and laymen from Texas, New Mexico, etc. I preached twice daily and got a great blessing from the strong fellowship found there.

Mrs. McCall and I stopped at the Posado Caballero Motel on U.S. 180 north of El Paso where every courtesy was shown us. A lovely place.

V. We Meet Old Friends

Mr. and Mrs. Joe Turney were next-door neighbors as I went to my first field after seminary days. They were leaders in Lyon Baptist Church. They saw where I was "West," so they sent an urgent call to come by Roswell, New Mexico, which we did.

That night we worshipped in the prayer meeting at Fort Sumner New Mexico.

We journeyed on to Greeley, Colorado, stopping at the U. S. Motel on U. S. 34. Here again we found the very best in entertainment there or elsewhere. Many courtesies were extended us.

Just now I am ready to start the first of two revivals in Colorado. The weather is beautiful within sight of snow-covered mountains west of here.

VI. Thanks and Doxology

I certainly want to thank everyone who shared in that wonderful response to our building fund of \$17,000 January 1. God did it! You let Him work in you. Doxology!

Even though I am out on the field for weeks, even months, the thrill of it is vibrant out here. God bless you everyone!

VII. A Trophy of Grace

Here in Colorado in revival, on the first day a lady musician came up saying she was saved via the radio ministry of Dr. Rice while in Montana. Another offering for the Lord—Isaiah 66:20. Doxology!

R. S. V. Examined

(Continued from page 4)

Some Important Faults In RSV; Endorsed Before Examination, Inconsequential Changes, the Effort to Make Joseph Father of Jesus

There is the question regarding the way in which the Revised Standard Version was presented to the public. Meetings were held all over the country, speeches made lauding the coming version, yet there was no previous opportunity given for its full examination. The public was apparently expected to approve the coming version before an opportunity was afforded for its examination.

Another question arises in connection with the statement made in the preface, where it is stated that, "The Revised Standard Version of the New Testament was published on February 11, 1946, and has met with wide acceptance. The present republication has afforded the Committee opportunity to review its work and to consider criticisms and suggestions from various readers. As a result, about eighty changes are made in the present edition." But we raise the question, What about these changes? In the preface these examples are given. Luke 24:28. The 1946 Edition reads: "So they drew near to the village to which they were going; and he made as though he would go further." While the 1952 revision reads, "So they drew near to the village to which they were going. He appeared to be going further." Note, this involves the changing of a semicolon to a period, and the dropping of the word "and," with a slightly different rendering of the last part of the verse. In another case, the word "whom" was changed to "who" (John 8:53). In another verse (John 11:50) the word "not" was simply shifted in the sentence. In none of the references given in the preface did the changes affect any vital doctrine, with the possible exception of II Timothy 3:8.

Again, the question arises in

connection with the booklet entitled "The RSV. The Story Behind the Revised Standard Version of the Bible." This booklet deals with both Testaments. Here a number of comparisons are made between the King James Version and the Revised Standard Version. Examples are given to show the clarity of language of the Revised Standard Version and its superiority over the King James Version. However, no examples are given of those passages in which the changes made by the revisers involved the deity of Christ, e.g., Psalm 45:6, 7; 2:12; Zechariah 12:10; Micah 5:2. Why were no such examples cited?

Again, a footnote on Matthew 1:16 says, "Other ancient authorities" (notice the plural). As far as we are able to discover, there is very little authority for the reading given in the footnote. The Sinaitic Syriac and a few later versions contain the words in question. The Sinaitic Syriac is not a Greek manuscript, and is rarely listed in a critical apparatus. The revisers give the impression that there are ancient authorities for the reading which makes Joseph the father of Jesus. This is a reading which is contrary to many, many manuscripts and also contrary to internal evidence.

How Can Unregenerate Men, Who Deny Christian Fundamentals, Properly Interpret and Translate Scripture?

We raise the question, as many others have, as to the spiritual qualification of the revisers to give us an accurate translation of the Holy Scriptures. We refer to a number of Scriptures:

First Corinthians 2:14, "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

To this Scripture it may be replied, but these men believe in God. But a further question: Do

they believe in the deity of Christ? The statement has been issued that every member of the revision committee believed in the deity of Christ except the Jewish member. Upon inquiry we have found that there was no qualification or explanation of what the revisers mean by the expression "deity of Christ." The question therefore remains, Do the revisers believe in the deity of Christ in the evangelical sense?

While we recognize the scholarship of the revisers, we also recognize that translation and interpretation are often inseparable. As Dr. A. T. Robertson has stated, in substance, where grammar does not decide a question, then one's theology must decide the issue. (Condensed from various statements made in A Grammar of the

Greek New Testament in the Light of Historical Research.)

Let us notice a few Scriptures on this point.

First John 5:12, "He that hath the Son hath life; and he that hath not the Son of God hath not life."

John 14:6, 7, "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the

(Continued on page 7)

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R. S. V. Examined

(Continued from page 6)

Father, but by me. If ye had known me, ye should have known my Father also; and from henceforth ye know him, and have seen him."

John 8:19, "If ye had known me, ye should have known my Father also."

John 8:42, "Jesus said unto them, if God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me."

John 15:23, "He that hateth me hateth my Father also."

First John 2:23, "Whosoever denieth the Son, the same hath not the Father."

Many Inaccuracies, Trifling With Greek Text, Unjustified Changes

There are many changes which are improvements and are therefore commendable qualities of the Revised Standard Version. The term "publicans" is more properly translated "tax collectors." "Holy Ghost" is changed to "Holy Spirit." "Devils" is more properly "demons." The word "world" properly changed to "age" as in Matthew 13:39, 40, and in other passages. In I Corinthians 11:5, 6 the term "veil" is properly used. There is also improvement in the Revised Standard Version regarding the tenses of the original language. Many other commendable features of the Revised Standard Version might be given.

If the committee on revision had contented themselves with clarification of the language; no doubt they would be worthy of much commendation. But they have decided, in some instances, questions where the original language was indefinite. Take Acts 8:26 as an example. The King James Version reads, "Arise, go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert." This is a fairly accurate translation of the original. The question arises: What is desert, the way or Gaza? The revisers have decided the question by translating the last phrase. "This is a desert road." We know of no doctrine involved here, but a principle is involved. If the original language was indefinite, then so should be the translation. One not using the original language could not determine the problem involved here.

In I Timothy 3:2; Titus 1:6; and I Timothy 3:12 the Revised Standard Version reads, "married only once," with a footnote, "Greek, the husband of one wife." If the Greek said, "husband of one wife," why was that not used in the text?

Romans 11:25b reads, "until the full number of the Gentiles come in." A more literal translation would be "until the fullness of the Gentiles is come in." In I Timothy 3:2 it is said that a bishop must be "dignified," which is hardly a proper translation of *kosmious*. This same word is translated by them "modestly" and "seemly" in I Timothy 2:9. Their translation of Hebrews 11:22 says that Joseph, by faith, gave directions concerning his burial. In a footnote it is stated, "Greek, bones." If the Greek says *bones*, why was that not used in the text? No faith was required to make burial arrangements, but faith was required to believe that God would fulfill the promise made to Abraham, that after four hundred years He would bring the people out of Egypt and restore them to the promised land. The translation given by the revisers tends to weaken the supernatural in Scripture, and also to weaken the prophetic element which involves the supernatural.

The committee on revision has translated I John 2:29, "If you know that he is righteous, you may be sure that every one who does right is born of him." One wonders why the Greek term "diakaiosunen," meaning righteousness, was wrongly translated "right." There is a vast difference between right and righteousness. Sinners may do things that are right, but they cannot do righteousness. See also I John 3:10.

According to the Revised Standard Version, the gate is wide and the way is easy, that leads to destruction. Matthew 7:13. Whatever

may be said in defense of this translation, it is not what our Lord said. Cf. Proverbs 13:15, "The way of transgressors is hard." We are told in Matthew 7:14, according to the version under discussion, that the gate is narrow and the way is hard, that leads to life. This is not a good translation. The way to heaven may require sacrifice, but it is not a hard way. Compare Matthew 11:28-30, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

We have difficulty in following the revisers in I Corinthians 7:36-38. Here they make the suitor the subject rather than the father. The original language has here (v. 38) *gamidzo*, and not *gameo*. *Gameo* means to marry, while *gamidzo* means to give in marriage. The revisers have translated *gamidzo* as though it were *gameo*. *Gameo* occurs in v. 36 but not in v. 38. It is the father who may do what he will and not sin, not the suitor. The father may give in marriage, the suitor takes in marriage. In the other instances where *gamidzo* occurs (Matthew 22:30; 24:38; Mark 12:25; Luke 17:27; 20:35), the revisers have in every case translated "give in marriage." Why give *gamidzo* a meaning in I Corinthians 7:36-38 which is not given it anywhere else in Scripture?

According to the Revised Standard Version, Genesis 12:3 reads, "I will bless those who bless you, and him who curses you I will curse; and by you all the families of the earth will bless themselves." The last phrase is to be called into question. In Genesis 12:2, RSV, we read, "I will bless you . . . so that you will be a blessing." Also Zechariah 8:13, RSV, "You shall be a blessing." The Septuagint, the Greek translation of the Old Testament, translates Genesis 12:3 by the use of the passive form of the verb. The promise of Genesis 12:3 is quoted in Acts 3:25 and Galatians 3:8. In these two Scriptures the Greek passive is used and not the middle voice (reflexive). The passive form indicates that the subject of the verb receives blessing, not blessing themselves.

Slanted Against Deity of Christ

Another serious objection to the Revised Standard Version is the way that passages were handled which involve the deity of Christ. Isaiah 7:14 is translated, "a young woman shall conceive and bear a son." We do not say whether the Hebrew word "almah" can or cannot be translated by some other term than "virgin." But we do say that "almah" can be translated "virgin." According to Isaiah the birth of a son was to be a sign to the house of David. There would be no sign if a young woman gave birth to a son, but there would be a sign if a virgin should give birth to a son. The virgin birth of Christ is required by New Testament passages. This is seen in Mary's reaction to the announcement by the angel. It is evident in Joseph's reaction to Mary's condition and by the heavenly message to him. Besides, we have the declaration of the New Testament that Christ was to be born, and was born, of a virgin.

The last part of Micah 5:2 is translated in the Revised Standard Version, "whose origin is from of old, from ancient days." The Hebrew word here translated "origin," primarily means, according to Hebrew lexicons, "to go forth." There is a vast difference between "going forth" and "having an origin." An eternal Being may go forth, but an eternal Being does not have an origin.

One wonders why "son" is spelled with a small "s" in Mark 15:39; Revelation 1:13; Hebrews 1:2, and other places. One also wonders why the pronouns "thee" and "thou" are used in reference to God the Father while "you" and "your" are nearly always used in reference to the Son. We are not contending, just now, that "thee" and "thou" express deity more than "you" or "your," but if "thee" and "thou" are used of God the Father, they should also

be used of the Son. Is God the Son any less deity than God the Father? "Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father" (I John 2:22, 23).

We cite some examples of the use of "you" and "your" in the Revised Standard Version.

Psalm 2:7—"You are my son" (also note small "s"). Cf. also vv. 8, 9.

Psalm 110:1—"Your enemies."

Psalm 110:4—"You are a priest."

In the above Scriptures God Himself was speaking to His Son. Matthew 7:22—"Did we not prophesy in your name, and do many mighty works in your name?"

Matthew 14:28—"Lord, if it is you, bid me come to you."

Matthew 17:4—"Lord, it is well that we are here; if you wish, I will make three booths here, one for you . . ."

Matthew 16:16—"You are the Christ, the Son of the living God." In this last Scripture there can be no doubt but that Peter attributed deity to Christ. Cf. v. 17.

After His resurrection (Acts 1:6) the revisers translate by "you." Compare also Revelation 14:15.

In the light of our findings we submit the following conclusions:

1. That there are some language improvements in the Revised Standard Version over the King James Version.

2. That much of the literary beauty of the King James Version has been preserved.

3. That there are certain words more accurately translated.

4. That there are certain important words which have been inaccurately translated.

5. That those inaccuracies do involve some basic doctrines.

6. That in some cases the revisers' translations were interpretations which appear to reveal a liberal theological bias.

7. That the above-doctrinal implications outweigh whatever improvements the translation may have.

While we do not endorse the hysteria and fanaticism which has been displayed against the Revised Standard Version in some localities, we recognize that there is just ground for protest and disapproval, and therefore we advise caution and discernment in whatever use is made of this translation.

Menno J. Brunk, Chairman
George R. Brunk
J. Otis Yoder

(Editor's Note: We are grateful to Brother Menno J. Brunk of Harman, West Virginia for submitting the above article to THE SWORD OF THE LORD. The subheads are by the editor. We agree to the committee's scholarly criticism of the R. S. V. The new translation is inaccurate, it takes liberties with the original text, it is slanted against the Deity of Christ, it was largely the result of unbelieving scholarship, it is unreliable. Extra copies of this report available from M. J. Brunk, Harman, West Virginia, at 30c per dozen, four dozen \$1.00.)

Sermons on Vital Issues

(Continued from page 3)

repentance, faith in Christ, then to consecration.

3. Science and the Bible—Apologetics

There is great need for sermons proving the Bible true, historical evidence, scientific evidence, etc. Sermons might be on creation, the flood, on Jonah, on the age of the earth, on evolution. Defense of the faith, whether distinctly on science or not. But they must be sermons, must apply Scriptures to meet daily life, must prepare students to meet atheistic teachers, must prepare readers to believe the Bible. There must be spiritual impact. A sermon, not a lecture.

4. Catholicism, Cults and Heresies

Preachers are plainly commanded to expose false doctrine. People ought to have such clear Bible teaching on the doctrines and principles involved, that they will not be led astray by false cults. There is great need for solid Bible preaching that will develop strong Christians, not swayed by every wind of doctrine, not led astray by false prophets. Such sermons should not arouse hate, should not be tirades, but kindly, scriptural, helpful messages to enlighten God's people, to win the erring, to feed people on the Word, to make well-grounded soul winners.

5. Sermons on Modernism

Sermons should be Bible warnings against modernism as it affects the RSV Bible, as it affects the Interpreter's Bible (new commentary published by Abingdon-Cokesbury, edited by Buttrick), examples of outright modernism in Sunday School literature, in the teaching in some seminary. However, we want real Bible sermons, throwing scriptural light, showing how modernism is wrong, what Christians ought to do about it, etc. Quotations must be exact, facts must be verified. Such sermons must be spiritual, scriptural, well documented, and constructive and helpful.

The above is only meant to be suggestive. No person can cover any of these classifications in one sermon.

We cannot emphasize too strongly that such sermons as we are asking for require study, prayer, careful weighing of facts, documentation. Honest Bible preaching requires sincere hard work and the power and leading of the Holy Spirit. But we are offering generous prizes. The sermons that win, when published in THE SWORD OF THE LORD, will be read by many thousands. It is a tremendous opportunity to do good

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2. Quotations must be exact. The author is responsible for accuracy of quotations, for documentation, that is, for giving references to book and page. Scripture quotations should usually be from the King James Version, or the American Standard Version, not from questionable translations like the Revised Standard Version, Moffatts, Weymouth's, etc. Where quotations are given from any but the King James Version, the source of the quotation should be indicated (A. S. V. for American Standard Version, etc.).

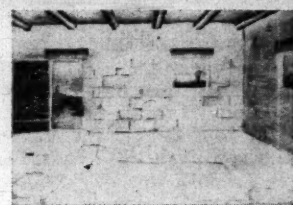
(Continued on page 8)

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Sermons on Vital Issues

(Continued from page 7)

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Dr. Bob Jones Says:

If you friends who read this could read the letters that we receive day by day from graduates of Bob Jones University telling us about the type of training and the inspiration they received while attending the institution, you would understand how we keep on keeping on carrying the responsibility that rests on my son, the president, and the other executives and on me, as the founder of the school. Sometimes I am very tired, and I think, "I will take things easy," and then I get a letter from somebody that says, "Dr. Bob, when I was in Bob Jones University I found the Lord," or "I was called to preach," or "I got a real passion for souls," or "I had some other kind of blessing that sent me out into the world to work for the Lord Jesus Christ," and I get such a stimulation that I feel like starting all over again. We know that God called Bob Jones University into existence to do a special type of work that He wants done. We do not claim to have the only school that God is blessing; but we do claim that Bob Jones University, because of its unique and individualistic approach, is in position to render a little different type of service from possibly any other type of school in the world. We are training more preachers and more missionaries than any other liberal arts college on this continent. We have made many mistakes since the school started twenty-seven years ago, but we never have in any crisis compromised our convictions or sacrificed the principles upon which the University was founded. We are now in the midst of the greatest year we have ever had. We are having the sweetest fellowship we have ever known. We want you Christian people to pray as you have never prayed before that God will give wisdom and guidance and the leadership of the Spirit in all of the future plans of the institution. We are not going to compromise or cut any corners. We are going to keep this school like it is. We are not going to "double-cross" God Almighty. He has been too good to us. It is not easy in this day and time to stand the strain and the test of all of the satanic opposition and to go up against a superficial type of Christian-

ity that we have in our modern world. It is easy to say creeds, but it is not easy to have the administrative policies and the discipline that make creeds effective. Bob Jones University does not only stand for the "old-time religion" but it stands for discipline and decent living. And we need a revival of old-time decency in this country.

As we announced recently, it is our plan to reduce our dormitory enrollment next year from 150 to 200. We are too crowded in our dormitories, and we have no plans to build any more dormitories anytime within the next year or so unless the Lord sends us some money for the special purpose of building dormitories. We want you good Christian friends to help us select the right kind of students. We do not want to have to shut out anybody that we ought to take and take somebody into our dormitories that we should not take. If you know the right kind of young people that can be trained for real, honest-to-goodness Christian leadership, you send us their names and addresses; but do not recommend anybody that is not all right.

Remember, we are asking you to help us financially. Please make a contribution to our Student Loan Endowment and Missionary Fund. Remember, half of the money that is sent in for this fund will be used for the direct spread of the Gospel, and the other half will be used to help students who are not able to pay all of their expenses. We have a heavy operating overhead, but we do not want to refuse to enroll some student who is not able to pay all of his expenses and who has possibilities for great Christian leadership and take someone who might be able to pay in full but who might not be as useful in the work of the Lord Jesus Christ after receiving a diploma from this institution. We thank all of you folks who have sent us money in the past, and we are counting on your helping us in the future. Please let us hear from you, and don't forget to pray for us. Thank you and God bless you.

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The Unchanging Christ

(Continued from page 1)

day, the same blessed Saviour that He was when here on earth.

I. Christ The Same in the Eternal Yesterday

In the last chapter of this epistle we have those wonderful words, "Jesus Christ the same yesterday and today, and for ever" (Heb. 13: 8). "Jesus Christ the same yesterday"—that carries us back to the long ages before He became incarnate. You and I began to be when we were born into this world. It was otherwise with our Lord Jesus Christ. He did not begin to live when He was born of the blessed virgin Mary. He simply changed His clothing as it were. He who had been in the form of God, who thought it not robbery to be equal with God, divested Himself of the garments of glory that had been His from all eternity, clothed Himself in a body of flesh and blood, stooped in grace to become a servant, as servant became not an angel but a Man, and as Man humbled Himself and became obedient unto death. And such a death, that of the cross! He was the same in the past eternity. In the sixteenth chapter of John's Gospel, verse twenty-eight, we hear Him say, "I came forth from the Father and am come into the world; again, I leave the world, and go to the Father." There you have Him in the past. He came forth from the Father; He dwelt in the Father's bosom throughout the interminable ages of the past.

"In the beginning was the Word." That is, when everything that ever had beginning began, "the Word was." Not, "the Word began." This was an unbeginning beginning. "The Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made. In Him was life; and the life was the light of men." Notice the seven things that are predicated of Him in regard to the past, that yesterday of Hebrews 13. First, His eternal existence—"In the beginning was the Word." Second, His distinct personality—"The Word was with God." Third, His true and perfect Deity—"The Word was God." Fourth, the unchangableness of His personal relationship to the Father—"The same was in the beginning with God." Fifth, His full creatorial glory—"All things were made by Him; and without Him was not anything made that

was made." Sixth, all life had its source in Him—"In Him was life." Seventh, all light comes from Him—"The life was the light of men." This is the One who came in grace into this world, assumed a servant's form, passed angels by, and became a Man for our redemption.

Do we need a different Christ? Where will we find Him? God Himself has already come down to us and there is none higher than He to come.

No angel could our place have taken,

Highest of the high though he;
The loved One, on the cross forsaken,

Was one of the Godhead Three!

We look for no other Christ; there can be none other. God has been fully told out in Him. I believe that is involved in the expression: "In the beginning was the Word"—"The Logos." I wonder sometimes whether the Spirit of God did not intend this message given through John, to be the answer to the yearning cry of Plato and his followers throughout the Greek-speaking world. You remember that Plato, dazed, amazed, as he thought of the great mysteries of life, death and eternity, said on one occasion to that little group in Athens discussing these questions: "It may be that some day there will come forth from God a Word, a Logos, who will reveal all mysteries and make everything plain." And the Spirit of God, through the Apostle John, says, "Yes, and He has come, the Logos was made flesh, became flesh, and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth."

II. Jesus Christ Now the Same Eternal God, Yet the Blessed Man

Jesus Christ the same yesterday and Jesus Christ the same today;—for having by Himself made purification for sins He has been raised from the dead by the glory of the Father. I wonder if you have ever noticed that the resurrection of our Lord Jesus Christ is attributed to every Person of the Holy Trinity. We read in one instance that the Father raised Him from the dead; we read again that He was quickened by the Spirit; and then we hear Him saying, "Destroy this temple and in three days I will raise it up." The

Father raised Him from the dead, the Spirit raised Him from the dead, and the Son raised Himself from the dead. He says, "I have power to lay down My life and I have power to take it again." So intimate is the relationship subsisting between the three Persons of the adorable Trinity that the one Person does not act apart from the other. As Christ walked here on earth, the Father walked here also, and now that He has gone back to the Father He says, "I will send the Comforter," but He also says, "If any man hear My voice, and open the door, I will come in to him, and will sup with him." By the reception of the Holy Spirit we now receive the Father and the Son. How wonderfully are we blessed! When our Saviour comes again, God is coming to take control of things in this world and the Holy Spirit will be poured out upon all flesh. Father, Son and Holy Spirit in council in the past eternity; Father, Son, and Holy Spirit working out our salvation here on earth; Father, Son, and Holy Spirit bringing in the glory by and by when the long period of man's trial is over, when the kingdom is fully established, and the Lord Jesus Christ abides forevermore the One in whom the Father and Spirit as well as the Son are fully displayed,—for He is the image of the invisible God.

In the seventeenth chapter of John the Lord Jesus Christ is addressing the Father in His great High Priestly prayer, and He says, "And now, O Father, glorify Thou Me with Thine own self, with the glory which I had with Thee before the world was." He came from that glory into the degradation and humiliation of that which resulted in the cross, and now He has gone back to that glory but He remains a Man in glory still. Does your soul get hold of that? Some Christians have lost the blessedness of it; they think Christ is no longer the Man Christ Jesus that He was when here on earth, but Scripture says, "There is one Mediator between God and men, the Man Christ Jesus" (1 Tim. 2:5). And as the Man in glory He is seated on the Father's throne, waiting until the day of His triumph when His enemies shall be made His footstool.

When He comes, the glorious King,

All His ransomed home to bring,
Then anew this song we'll sing,
"Hallelujah! What a Saviour!"

For the One who is coming back is Jesus Christ who is "the same yesterday and today and forever."

III. The Unchanged Jesus Will Return for Us

"This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Away with the ridiculous errorists who tell us that Christ will never come back again as a Man, that He only exists now as a part of the all-pervading spirit of the universe! He who walked on earth as the lowly Man of Galilee, knelt in agony in Gethsemane's garden, cried in anguish from the cross, "My God, My God, why hast Thou forsaken Me?" later surrendered His spirit in peace to the Father as He exclaimed, "It is finished!" He who was raised from the dead, walked for forty wonderful days among His disciples and then led them out one day to the Mount of Olives, as far as Bethany, was suddenly parted from them and ascended up and up until a cloud, the royal chariot of heaven, came down and received Him out of their sight and wafted Him away to the Father's house from which He had come,—this same Jesus will be unchanged when He comes back.

I remember when a boy they used to sing in the Sunday School:

I think when I read that sweet story of old,
When Jesus was here among men,
How He called little children as lambs to His fold,
I should like to have been with them then.

I wish that His hands had been placed on my head,
That His arms had been thrown around me,
And that I might have seen His

(Continued on page 9)

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(Continued from page 1)

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Someone should get a list of ministerial students in denominational colleges, Bible institutes,

and seminaries and send each one THE SWORD OF THE LORD for a year. Oh, there is great need if you will join in the burden and do your part.

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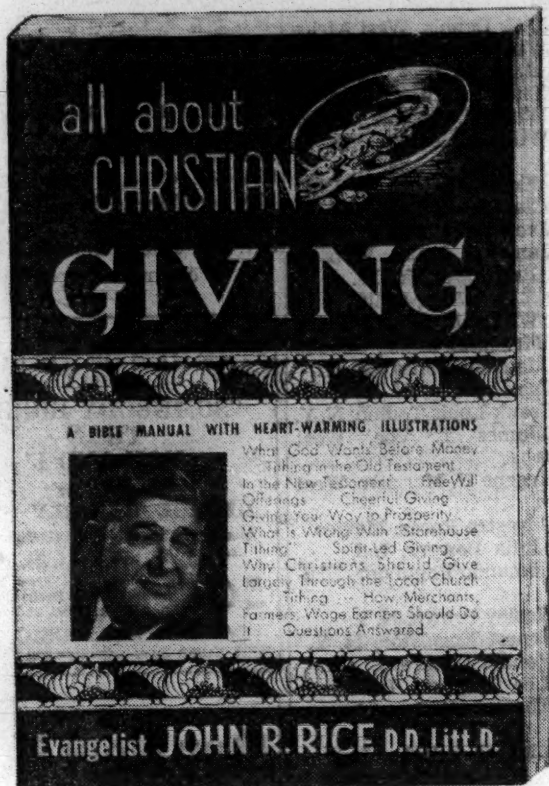
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- X. Giving and the Local Church
- XI. Practical Questions About Giving Answered
- XII. How to Tithe
- XIII. The Great Blessings for Christians in the Tithe and Offering Plan

When this beautiful book came from the printers with its two-color cover, (green and red) the editor sat down to read it again. My secretary laughed at me because I was so absorbed in reading this book. But I will tell you why I read some of it over and over. Here I have told many a moving, tender story of how God provided for me and my loved ones through poverty-stricken years. Here are told many stories of answered prayer, many an illustration of how God provides for those who try Him out and trust Him, those who give for Jesus' sake and expect Him to care for them. It is heart-warming because it has many actual experiences, testimonies and illustrations gathered from all over the world. I know you will like these personal heart-warming stories also.

Again I am glad to go over it again and again to remind myself of the great scriptural truths therein. I read yesterday the chapter on "Freewill Offerings to God From a Loving Heart." The Scriptures, the Bible illustrations, stir my heart. I believe they will stir yours.

And as I read it I remember how God sent a good man to teach me to trust the Lord, teach me to give, and to depend upon God to care for me and mine. So I earnestly pray, and I thankfully believe that thousands of Christians will be made over by this book, made into happy, trusting, prosperous Christians because they will learn the blessed truth that you can't out-give God! They will learn that if you put God first, and seek first the Kingdom of God that all these other things needed will be added.

I believe that the book will be a victory book, a blueprint for happiness and success, an introduction to the life of faith, joy, and plenty for thousands of Christians. So I want you to have a copy.

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(Continued from page 9)

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The Unmocked God

(Continued from page 1)

Los Angeles newspaper I thought of how so many millions of people, like this poor wife, want SIN at any price, no matter what that price may be! Men, sometimes think they want sin even though it will cost them sorrow, suffering and eternal heartbreak. They want sin although they must know it can be had only at the price of death, Hell and eternal damnation.

In this sermon and from this text, I want to review again what you must pay as a price for your sin. You can know the price of sin according to the Word of the Living God and according to the testimony of multiplied human experience. These two, experience and revelation, are both unanimous and united in their definite, positive answer to this universal problem of mankind.

God has many laws which cannot be broken. Some of these unbreakable laws are in the natural realm. For example, there is the law which we call the law of gravity. If you step off the top of a fifty story building into space, you will surely and swiftly fall and be broken on the pavement

below. You can defy that law, but you cannot break it!

Another example is the law we call the law of centrifugal force. If you drive your automobile around a sharp corner at the speed of one hundred miles an hour, your car will be unable to maintain its balance and will roll over a good number of times. You can defy the law of centrifugal force, but you cannot break it.

Still another natural law of the Lord's is that of sowing and reaping of crops. If a farmer sows oats, the law of like-produces-like guarantees that the crop will be oats, never barley or wheat or something else. Whatever a farmer sows, he reaps!

But even as God has natural laws which cannot be broken, so He has strict spiritual laws impossible to defy without sorrow and suffering. The law of sowing and reaping, set forth in our text, is a tremendous example of His spiritual law. Remember, *IT CAN- NOT BE BROKEN!* When God says something, that matter is fixed!

Examining these words, "Be not deceived; God is not mocked: for

(Continued on page 11)

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The Unmocked God

(Continued from page 10)

whatsoever a man soweth, that shall he also reap," the first thing that comes to my mind is,

The Desire of the Devil to Delude!

It is his business to try and deceive folks into believing they can mock God! He would have them think that they can sin and get by; that they can break holy laws and not get caught; that they can transgress without having to pay the price for their folly!

Come to think of it, how successful he has been in our generation! Young and old alike seem to have fallen for his philosophy, "no one will ever know." They are like the little boy who, when asked by his Sunday School teacher which he had rather be of the two men in Christ's parable of Luke 16—the rich man or Lazarus—replied: "I'd rather be the rich man while I live, and Lazarus after I'm dead." They want to drink deeply from the fountains of this world's pleasures while on earth, then step into the glories of Heaven when they die. But it cannot be done; it is impossible to deceive or mock God for a single moment.

Numbers 32:23 says, "But if ye will not do so, behold, ye have sinned against the Lord: and be sure your sin will find you out." Like angry bloodhounds on the

trail of a fleeing murderer, Divine justice must overtake and punish your every transgression.

The psalmist, in the tenth Psalm, describes the apparent thoughts of the average sinner, when he writes: "He hath said in his heart, God hath forgotten: He hideth his face; he will never see it.... Wherefore doth the wicked condemn God? he hath said in his heart, Thou wilt not require it" (vs. 11,13). But the very next verse continues, "THOU HAST SEEN IT; for thou beholdest mischief and spite, to requite it with thy hand...."

Proverbs 22:8 warns, "He that soweth iniquity shall reap vanity; and the rod of his anger shall fail." And Isaiah 3:11, after speaking of the blessing of the righteous, thunders forth the words: "Woe unto the wicked! it shall be ill with him: for the reward of his hands shall be given him." Yet some foolishly think they can mock God and get by with sin.

Wise, honest Abe Lincoln is reported to have said: "You can fool all of the people some of the time; you can fool some of the people all of the time; but you cannot fool all of the people all of the time!" To this sage bit of wisdom I would like to add the reminder, but you cannot fool God any of the time!

I read one time of a man who, after committing a terrible deed, fled at night under cover of darkness, riding his horse furiously all night through the woods, only to find at break of day that he was back again at the scene of his crime, to be discovered, captured and condemned to die! The law of the spiritual harvest works somewhat like that. No matter how far or how fast the sinner may flee from his sin, somewhere, sometime, somehow, he will be faced with that sin again. It is inevitable! God cannot be mocked!

You cannot mock Him with a false profession. He knows who loves Him and who has just pretended to be saved. John 2:24,25 records His reaction to a certain crowd who claimed to believe on Him: "But Jesus did not commit himself unto them, because he knew all men, and needed not that any should testify of man: for he knew what was in man."

You cannot mock Him with masses or confessionals to cover an ungodly life. Neither can you mock Him with supposed "good works" or sacrifices of time, money or talents. Just as a farmer could not mock nature by planting gravel dyed to look like

wheat germs and receive a harvest of wheat, so it is impossible to mock God on matters of sin and salvation.

Not only does Satan try to deceive folks into thinking that they can mock God, but, failing here, he endeavors to fool them with his other lies. For example, a favorite deception of his is to convince sinners that they must give up all their joys to become a Christian. What a lie that is! Actually, real joy doesn't start until you are a Christian! As the children sometimes sing:

"If you want joy, real joy, wonderful joy,
Let Jesus come into your heart."

Dr. R. A. Torrey tells of dealing one time with a young girl who had swallowed this lie of the Devil, feeling that there was too much to give up to become a Christian. The good doctor wisely asked her if she thought God loved her. Receiving a reply in the affirmative, he then asked how much God loved her.

She replied, "Enough to give His only Son for me upon the cross of Calvary."

"Then," responded Dr. Torrey, "if He loves you that much, do you think He will insist upon your giving up anything that is good for you?"

"No!"

"Do you think you want to hold on to anything that is not for your good, that will do you harm?"

Hesitating a moment, she slowly replied, "No, I don't think I do."

"Then," persisted the faithful evangelist, "don't you think you should take Christ as your personal Saviour *this very moment*?"

She acknowledged that she did, and in a matter of minutes was happy in the salvation of the Lord. That made good sense! And if you, like the prodigal son of hog-pen fame, will just "come to yourself," you will immediately claim Christ as your Saviour!

Another lie repeated quite successfully by Satan through the centuries is that there is satisfaction in the pleasures of sin, but none in Christ. Actually, the very opposite is true. Satan has nothing that can satisfy long. Like the "broken cisterns" of Israel's day, the fountains of sin "can hold no water" (Jer. 2:13). Only Jesus satisfies!

Satan baits his hook well with the love of money, enticing the sinner to look to riches in his quest for satisfaction. But those who have gained the summit of the mountain of wealth are almost unanimous in their voluminous confessions that it fails to satisfy.

Miss Rockefeller, daughter of the famous John D., is said to have replied to a reporter's question about her happiness, "No, I am not happy. And you may tell all and sundry who envy me that I am not happy at all."

The Mr. Eastman who headed the great Eastman Kodak film corporation stepped into a Rochester, New York, hotel room and put a bullet between his eyes. The Mr. Fleischmann of the yeast cake fame ended his life at Los Angeles, California, by plunging into the cold, dark waters of the blue Pacific. Jesse Livermore, one of Wall Street's greatest "bears," committed suicide. Ivar Krueger, who rose to be the head of one of the world's greatest monopolies, did the same. So did Leon Frazier, once president of the Bank of International Settlement. Dear friend, there is no peace, no satisfaction, no real joy in wealth.

The same is true of worldly pleasures and amusements. Satan seeks to convince young people especially that there is more joy in the things of the world than in the things of God. Don't let him deceive you; it just isn't so! Countless thousands have believed his lie and ended up with blasted health, broken hearts and doomed souls!

Over a decade ago the pages of THE SWORD OF THE LORD told the pathetic story of a beautiful, twenty-two-year-old girl who died one winter at the Commercial Hospital in Cincinnati, Ohio. She had come from a good home, had been well educated, talented and accomplished. However, sin was there and her fall took her into the vilest of vice and ruin. Dying in that hospital disgraced and brokenhearted, she left behind a poem of her own composition entitled, "The Beautiful Snow." This

stirring poem is a masterpiece in its entirety, but let me give here just the last two verses which tell the truth of our text so vividly:

Once I was fair as the beautiful snow,
With an eye like its crystals, a heart like its glow;
Once I was loved for my innocent grace—
Flattered and sought for the charm of my face,
Father—

Mother—

Sisters—all:

God and myself I have lost by my fall!

The veriest wretch that goes shivering by
Will keep a wide sweep lest I wander too nigh;
For all that is on or about me, I know,
There is nothing that's pure—but the beautiful snow.

How strange it should be that this beautiful snow
Should fall on a sinner with nowhere to go!

How strange it would be, when the night comes again,
If the snow and the ice struck my desperate brain;
Fainting—

Freezing—

Dying alone—

Too wicked for prayer, too weak for my moan

To be heard in the crash of the crazy town
Gone mad in the joy at the snow's coming down;—

To lie and to die in my terrible woe,
With a bed and a shroud of the beautiful snow!

Oh, the ruin, the wreck, the heartache of sin! Don't let the Devil fool you! Don't be like this poor, wretched, fallen girl! Don't be deceived! God cannot be mocked!

But as I meditate upon this text I note still another important Bible truth, and that is

The Rule That Regulates the Reaping!

Our text declares, "...for whatsoever a man soweth, that shall he also reap." You are going to reap exactly what you sow; like begets like. This is what the Saviour said in Matthew 7:16 in His Sermon on the Mount. We read there, "...Do men gather grapes of thorns, or figs of thistles?" Obviously not! You must have a grapevine to gather grapes; you must have a fig tree to get figs! Never, never, NEVER can you expect to gather grapes from a thorn bush, or figs from thistle plants!

This observation of our text is also the lesson of experience. Eliphaz wisely reminded Job, "Even as I have seen, they that plow iniquity, and sow wickedness, reap the same" (Job 4:8). If you are going to sow to the flesh, then you must reap the corruption of the flesh. Some may reap with you, yes, but none can reap for you! You must harvest your own crop!

Jacob sadly discovered this truth in his life. Genesis 27 tells the shameful story of how he joined his mother Rebekah in deceiving Isaac into pronouncing the blessing intended for Esau upon him. Since, as Jacob said, "Esau my brother is a hairy man, and I am a smooth man," this called for some real strategy to fool the blinded Isaac. Verses 9 and 16 explain how they accomplished their crime: "Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury meat for thy father, such as he loveth.... And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck." Then, when blind Isaac felt of his hands and found them hairy, he pronounced the blessing, thinking it was the elder Esau.

After Jacob's sin in deception by the kid of the goats had gained him the blessing, he fled the country from the wrathful Esau, and felt, no doubt, that he had succeeded in his sin. But had he?

Later in Jacob's life he was the happy father of twelve sons, one of whom, Joseph, was a special delight in his old age. But tragedy struck that household and his ten

elder sons came home from tending their flocks one day to show him his favorite's "coat of many colours" covered with blood. Immediately he surmised that Joseph had been devoured by "an evil beast" and was "without doubt rent in pieces" (Gen. 37:33). Actually, the older sons were deceiving him, for they had jealously sold Joseph, through envy, to slavery in Egypt, where later God placed him in supreme power.

How were they able to deceive Jacob? The record, in Genesis 37:31, says, "And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood." That's right! Jacob was deceived even as he had deceived, by the kid of the goats! Jacob was merely reaping the bitter crop of the wicked seed he had sown some thirty years before. His sin had found him out; his own chickens had come home to roost!

What Jacob sadly discovered about the law of sowing and reaping applies to all. Men reap exactly what they sow. If you sow a life without God and His Christ, you are certain to reap an eternity without God and His Christ!

If a farmer kept sowing his fields with seed every year, but just as surely never reaped a crop, he would be considered a fool. Yet the average man feels he can sow his seeds of sin, "wild oats" he calls them, and never reap a bitter crop when the "oats" come to harvest. No wonder God calls that man a fool!

What kind of a fool would a man be if he sowed his entire six hundred acre farm with thistle seed, expecting to reap corn, wheat or barley? Then what about the man who sows his whole life with the seeds of sin, yet expects to enter God's glorious Heaven the moment he dies? "Whatsoever a man soweth, that shall he also reap!" This principle works in family life, in business life, in social life, in church life, and in all other fields as well.

One summer I spent quite a bit of time at the home of my brother-in-law in a small Illinois coal mining community. I remember sitting on the front porch in the cool of the day many, many times and watching little boys and little girls coming back from the saloons uptown with dinner bucket pails full of beer for the lazy miner daddies at home. Oh, would God that He could lift a curtain from before the eyes of those fathers to let them see into the future. Perhaps they would witness a prison cell and a sunken-eyed, dejected, defeated, vile-of-lip, bestial criminal in death row. Horrified, they might cry out, "My God, who is he?" only to hear the answer from the skies, "That is the boy you sent for your evening beer back in Illinois. Remember?" Yes, you will reap whatsoever you sow!

Of course, good sowing will bring good reaping. Our text brings that out with the words: "...but he that soweth to the Spirit shall of the Spirit reap life everlasting." Ecclesiastes 11:1 says, "Cast thy bread upon the waters: for thou shalt find it after many days." And Galatians 6:9,10 adds, "And let us not be weary in well doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

Sowing which includes soul-winning, kindness, helpfulness, offerings, sacrifices, and other forms of Christian service will bring a bountiful harvest of blessed reaping and reward. It pays to live right; it pays to do right!

Men, women and young people who live for Christ reap big dividends during their earthly life; they will reap big dividends in eternity. Proverbs 11:18 says, "The wicked worketh a deceitful work: but to him that soweth righteousness shall be a sure reward." And Isaiah 3:10 promises, "Say ye to the righteous, that it shall be well with him: for they shall eat the fruit of their doings!"

On the other hand, evil sowing will bring certain evil reaping. Some people consistently refuse to realize this, but it is nonetheless true! The same folks who deny it in their actions would call you a raving maniac if you suggested to them sowing wheat, hoping for a harvest of corn!

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The Unmocked God

(Continued from page 11)

Often you hear people foolishly remark, "Oh, well, all young people have to sow their wild oats!" I don't know when the Devil first started this vicious lie—it was popular long before my time—but I do know that young folks (and old folks) who sow wild oats must reap wild oats. In the words of Eliphaz again, "Even as I have seen, they... reap the same" (Job 4:8). Yes, the folly of youth sometimes forgets the certain harvest, here and hereafter!

But there is still a third thought that should be mentioned relative to the law of the harvest and that is the truth concerning

The Surplus That Succeeds the Sowing!

Dear sinner, you will not only reap just what you sow, you will reap much, much more than you sow! This is simply the law of sowing and reaping. The farmer who sows one hundred bushels of wheat plans to reap many, many times that amount when harvest time comes. It is the same with sin! Hosea 8:7 declared of idolatrous Samaria, "For they have sown the wind, and they shall reap the whirlwind..." Sinners who sow the wind in sin must expect to reap a whirlwind in judgment!

Sometimes farmers have crop failures due to droughts, bugs, pestilences, hail, excessive rain and various other causes, but with the sowing of sin comes no harvest failures. The apostle stresses this truth in Romans 2:6-11 when he declares that God

"...will render to every man ACCORDING TO HIS DEEDS: To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life: But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: For there is no respect of persons with God."

David, a man who rose so high yet sank so low through sin, sadly learned this truth following his planting the seeds of lust's most terrible twin transgressions: adultery and murder! King David sowed to the wind and reaped the whirlwind; his sins paid off four-to-one!

The first crop he harvested from that ill-fated sowing was the death of his beautiful, dearly beloved baby boy. Who could adequately describe the heart anguish of that man witnessing the cold corpse of his flesh and blood lowered into the ground—and all the time knowing it was his sin finding him out that had caused it?

The second harvest was reaped when his son Amnon, overwrought with the vilest of passions, deceived and then forceably ruined by rape his half-sister, David's daughter Tamar, stealing forever her most noble possession of virtue. Understandably, this crop, to David, was more bitter to harvest than the first.

The third season of reaping arrived when David's son Absalom ignored the biblical command to leave vengeance in the Lord's hands and slew Amnon at a banquet planned for the occasion.

But the fourth harvest of the single sowing was perhaps the hardest of all for David to bear. Absalom, forgiven by David for the murder of Amnon, came home only to steal the love of the people from his father and drive David from the throne. In the resulting battle, against specific orders by the King himself, Absalom was slain by David's men. The anguish and grief brought to the soul of David at this harvest is described in the last verse of II Samuel 18 and the first verse of chapter 19:

"And the king WAS MUCH MOVED, And went up to the chamber over the gate, AND WEPT: and as he went, thus he said, O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son! And it was told Joab, Behold, THE KING WEEPETH AND MOURNETH for Absalom."

Yes, David's sin had found him

out; his chickens had come home to roost!

There will be a surplus in this life for those who sow the seeds of sin. You will reap the harvest in your body, in your character, in your conscience, in your children and in a multitudinous host of other ways. Simply because your sin does not find you out immediately, do not feel that you have escaped the inevitable law of the harvest! Some harvests ripen immediately, but usually there is a long delay between seed-time and reaping.

Ecclesiastes 8:11-13 warns:

"Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil. Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before Him: BUT IT SHALL NOT BE WELL WITH THE WICKED, neither shall he prolong his days, which are as a shadow; because he feareth not before God."

Do not think that because sentence is not "executed speedily" that you have gotten by with your sin. Remember that,

"The mills of God grind slowly, But they grind exceedingly small."

Recall also how long the harvest was delayed in the life of wicked Queen Jezebel! She, through trickery, lying and murder, stole Naboth's vineyard for equally wicked King Ahab. Elijah met them as they viewed the stolen possession, pronouncing a curse upon Ahab, saying "...Thus saith the Lord, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine," and upon Jezebel with the words, "And of Jezebel also spake the Lord, saying, The dogs shall eat Jezebel by the wall of Jezreel" (I Kings 21:19,23).

Three years later the prophecy was fulfilled concerning Ahab to the very letter, but Jezebel continued unmolested for nearly a score of years. Was she to get by with her sin; had she out-smarted the law of the harvest? Second Kings 9 describes how Jehu came to Jezreel where Jezebel was staying, had her thrown from the palace window to the stones below, where he rode his horses and chariot over her prostrate, bloodied form. Going into the palace to eat and drink, he suddenly ordered the servants to give her a decent burial "for she is a King's daughter." But when they went to dispose of her remains, "they found no more of her than the skull, and the feet, and the palms of her hands." The dogs had eaten her flesh by the wall of Jezreel just as the Lord had spoken; Jezebel's chickens had come home to roost, her sin had finally found her out.

I think also of how long Satan has escaped Hell, how long he has apparently been getting by with his sin. For over six thousand years now—how much longer only God knows—Satan has been rebelling against the Will and the Word of Almighty God, still free to manifest his wickedness. But Revelation 20:10 foretells the day when justice will find him out, "And the devil that deceived them was cast in to the lake of fire and brimstone... and shall be tormented day and night for ever and ever."

Over a hundred years ago archaeologists found a well-preserved mummy in an Egyptian tomb. Hieroglyphic experts agreed that the writing on the mummy cloth dated back to the early Pharaohs, and that the burial date was about that time. When they took the mummy to the British Museum they examined it more closely, finding seeds in its hand. Curiously, they took those several thousand-year-old seeds and planted them, expecting nothing to come of it. But in proper time a vine sprang from the soil which was a proper specimen of what any vine should be! Life had been wrapped up in those seeds for centuries, sprouting forth when given the right opportunity.

Sin is like those seeds! Never forget that God has your seeds, and, brother, one day they'll sprout again! "...Be sure your sin will find you out!"

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Renew Now!

But not only will you reap the harvest of your iniquity in this life, but you are going to reap it in the life to come. Hebrews 9:27 solemnly declares, "...it is appointed unto men once to die, but after this the judgment."

Revelation 20:11-15 describes it:

"And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."

Dear friend, God cannot be mocked! One day you will face Him to give an account for your sins! What will you say? What excuse will you offer for your sin and for your rejection of Christ? Why not trust Christ as your personal Saviour right now and escape that judgment? Romans 10:13 guarantees, "For whosoever shall call upon the name of the Lord shall be saved"! Will you call?

Sowing the seed by the daylight fair,

Sowing the seed by the noonday glare,

Sowing the seed by the fading light,

Sowing the seed in the solemn night;

Oh, what shall the harvest be?

Oh, what shall the harvest be?

Sowing the seed by the wayside high,

Sowing the seed on the rocks to die,

Sowing the seed where the thorns will spoil,

Sowing the seed in the fertile soil;

Oh, what shall the harvest be?

Oh, what shall the harvest be?

Sowing the seed of a lingering pain,

Sowing the seed of a maddened brain,

Sowing the seed of a tarnished name,

Sowing the seed of eternal shame;

Oh, what shall the harvest be?

Oh, what shall the harvest be?

Sowing the seed of an aching heart,

Sowing the seed while the tears drop start,

Sowing in hope till the reapers come,

Gladly to gather the harvest home;

Oh, what shall the harvest be?

Oh, what shall the harvest be?

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting!"

O Sinner, Why Try to Mock God? Why Try to Get By With Sin?

You have read the above sermon by the faithful Gospel preacher, Evangelist Bob Sumner. Surely your heart must have been convicted. Do you think you can sin and get by? Do you think you can thumb your nose at God and escape eternal destruction? Now let the editor earnestly invite you to seek peace with God today, to run to Him for mercy.

Jesus Christ died for our sins. By His sacrifice on the cross, He

paid the debt of every poor sinner. The only hope, the only way of escape, the only possible salvation for any mortal is to repent of sin and trust Jesus Christ for forgiveness and salvation. Will you do that today? The blessed promise of John 3:16 is, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." God loves you. Jesus died for you. If you will this moment honestly turn your heart from sin, will rely upon Jesus Christ for forgiveness, will surrender to Him, accept Him, trust Him as your own Saviour, He will forgive your sins this moment. He waits to change your heart, make you a child of God, and assure you of a home in Heaven. Will you trust Him now? Will you make the grand and eternal choice between sin and the Saviour?

Oh, decide today! Then please sign the form below as a solemn expression of your faith and copy it in a letter and mail it to the editor today. I will rejoice with you, will notify Brother Sumner

of your decision, and will write you a letter of counsel and encouragement. Decide, sign the statement, and mail me the glad news of your decision today!


Evangelist John R. Rice, Editor
THE SWORD OF THE LORD
Wheaton, Illinois

Dear Brother Rice:

I have read the blessed Gospel sermon, "The Unmocked God," by Evangelist Robert L. Sumner. I believe what the Bible says, that one cannot get by with sin, that Christ is the only Saviour, that He stands ready to pardon and save those who trust in Him. This moment I turn to Jesus Christ and accept Him as my own personal Saviour. Here and now I renounce sin in my heart. I confess myself to be a poor, lost sinner and I depend upon Jesus Christ this moment to save me. By His help I set out to live for Him and will claim Him openly as my Saviour.

SIGNED _____

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